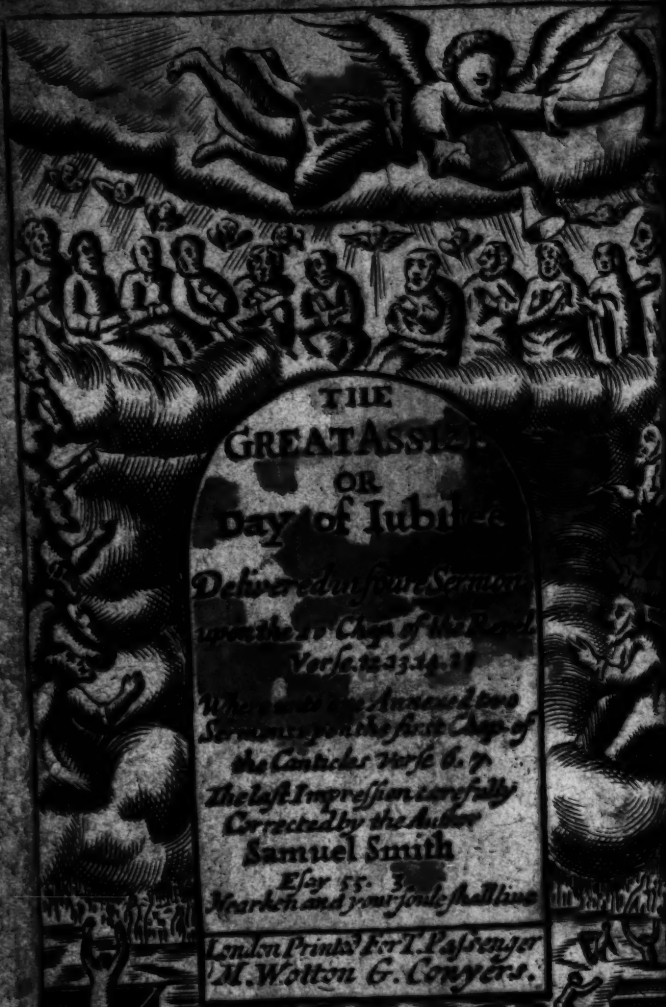

THE
GREAT ASSIZE
OR
Day of Iubilee

Delivered in four Sermons
upon the 20 Chap. of the Revel.
Verse. 12. 13. 14. 15

Whereunto are Annexed two
Sermons upon the first Chap. of
the Canticles Verse 6. 7.

The last Impression carefully
Corrected by the Author
Samuel Smith

Esay 55. 3.
Hearken and your soule shall live

London Printed For T. Passenger
M. Wotton G. Conyers.

THE GREAT

ASSIZE:

OR,

Day of Jubile.

IN

Which we must make a General Account of all our Actions before Almighty God.

Delivered in four *Sermons* upon the XX. *Chapter* of the *Revelations*; plainly shewing the happy state of the Godly, and the woful Condition of the Wicked.

Whereunto is annexed two Sermons upon the First Chapter of the *Canticles*, verſ. 6, 7. By the Author *Samuel Smith*, Miniſter of the Word.

The Six and Thirtieth Impreſſion.

Matth. 12. 36. *I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof at the day of Judgment.*

LONDON,

Printed by *J. R.* for *M. Wotton* at the *Three Daggers* in *Fleet-ſtreet* near the *Temple-Gate*, *G. Conyers*, in *Little-Brittain*, and *Tho. Paſſinger*, at the *Three Bibles* and *Star* on *London-Bridge*, 1691.

TO THE
Chriſtian Reader.

Grace and *Peace* from Jeſus Chriſt the Prince of *Peace*.

COurteous Reader, I preſent here unto thy view, the fourth publick Fruit of my Miniſtry, wherein I have endeavoured, that thoſe, ſpecially mine own hearers; (*thoſe Religious people and Inhabitants of* Prittlewell *in* Eſſex, *whom I love with my heart*) *might a ſecond time take notice of theſe my Exerciſes, that in publick I delivered unto them.* The night cometh when no man can work: *Therefore it ſtands us all in hand, both Miniſter and people to eſteem of time as the moſt precious thing in the World, and the rather, becauſe we know not how ſoon we ſhall be called to an account of our Works. Many have had* (*many times*) *good purpoſes of heart to cleave unto the Lord, that have*

been prevented by death, for want o timely repentance. It shall then be o wisdom, to agree with our adversar while we are in the way with him *for if we be but once arrested by Deat* we shall be sure to pay the utmo thing. *Use this as a help unto thee, better thee in thy performance of th duty which concerns thee so nearly.* Th thou mayest one day give an accou of thy works. *If thou reap any ben fit by it, give the praise unto God,* fro whom every good and perfect wo proceedeth: *for God is a Spirit, a they that worship him, must worship h in Spirit and Truth. And help me my Prayers, which I shall take as a f recompence of my Labours, and be e courag'd to spend some hours more in t like Duties, for thy good: and in t mean time remain,*

Thine in the comm
Saviour,

Samuel Smit

THE GREAT ASSIZE.

The First SERMON.

Rev. 20. 11, 12, 13, 14, 15.

11. *And I saw a great white Throne, and him sat on it, from whose face fled away both Earth and the Heaven, and the place was more found.*

12. *And I saw the dead, both small and great, nd before God, and the Books were opened: nd another Book was opened, which is the Book Life: And the dead were Judged out of those ings which were written in the Book, according their deeds.*

13. *And the Sea gave up her dead which were her, and Death and Hell delivered up the dead at were in them: And they were judged every an according to his deeds.*

14. *And Death and Hell were cast into the ake of Fire; this is the second Death.*

15. *And whosoever was not found written in Book of Life, was cast into the Lake of fire.*

HAving spoken (not long since) of the coming of Christ unto his Garden, or into his Church, and of his kind and princely offer unto us, ing for entertainment at out hands, being

his first coming unto us here in this misе-
ble Vale of tears; I thought it very necessa-
to speak something of his second coming, th
those that will not be moved with the form
coming of him, which was in meer love
man-kind, might be terrified and astonish
with the latter, who though he defers
coming (as some think) having leaden fe
because he expects amendment, shall then
surely find that he hath iron hands; W
first came to be a Saviour to all them that b
lieve in him, now comes to be Judge, who sh
not be blinded nor bribed either with prese
money, nor yet with future hope of rewar

The sum of the Scripture.

To which purpose I have made choice
this place of Scripture, in which this matt
(as you see) is at large described, with ma
necessary circumstances, most needful to
known, and learned of every one of us. F
here the second coming of Christ is reveal
to St. *John* in a Vision from Heaven, ev
in that manner in which the Lord Jesus hi
self will come at the last day. For these fi
verses contain in them a lively and heaven
description of the second coming of our
viour Christ to Judgment, with all the c
cumstances belonging to the same.

The parts of the Text.

First, I will shew you who it was that w
this Book, called the *Apocalyps*, or the *Revel
tion* of St. *John* the *Evangelist*, which our Te
now treats on; and then where he writ
First his Name was *John*, which Name in t
Original, signifies *Gracious*. Secondly, T
time when it was written; and that was wh
he was banished, and when it was for the T

slimon

timony of Christ. Thirdly the place where e was exiled or banished to; and that was o an Isle call'd *Patmos*, a remote place, and oft fitting for so high Contemplation, and he more to be free from worldly thoughts. ourthly, By whom he was banished, and hat was by the Emperour *Domitian*, who was hen elected by the whole Senate or Council o be their Head. Now this *John* was a Disiple of Christ, and one whom he loved; he ollowed Christ whereſoever he went: *Peter* nly went with his Master to the Judgment all, this *John* went with him both to the udgment-Hall, and also to the Cross, and ever left him till he had laid him in his Sepulchre. Upon the Cross Christ commended he tuition of his Mother unto the Author of hese words, which is *John*, which was in hese words expressed, *Behold thy Mother.*

This Saint *John* was one of the three which went always with Christ, Christ had but hree disciples with him in the Garden, nd this *John* was one; Christ had but three Disciples that went with him before *Pilate*, nd this *John* was one. At the Marriage of *Cana* in *Galilee*, there went but three Disciples, and this *John* was one. This *John* was he that leaned on Christ's Breast at Supper, nd asked him many questions, *John* always ustified himself to be Christ's Disciple; for n these words he expressed himself to be of Christs Flock, and his Disciple. I *John*, a brothers of yours in Tribulation and Affliction.

And so I have now done with the explanation

nation of the party which wrote these wor
which now I have read unto you in o
Text.

1. *The Person of the Judge.*

And first, if you would know with wh
Majesty, Power, Integriry, Severity, and Te
ror, this great Judge will come, you may s
the Person of the Judge described in the fir
verse of this present Text.

2. *Who shall be judged.*

Secondly, if you would understand wh
persons must be cited and summoned, wh
must appear, St, *John* saith here, *He s*
the dead, both great and small stand before
Judge: All that are, that ever have been,
shall be unto the end of the World, shall
gathered together, and appear before t
Throne of Christ.

Thirdly, if you desire to be instructed
ter what manner Christ Jesus will proce
in Judgment? What shall be the Evidenc
and the Witnesses? What Jury shall pass u
on every man and woman? The Holy Gho
tells us, that *Book shall be opened*, that G
will judge every man by his own Confcienc
for that shall give evidence, either with, or
gainst him; either to excuse, or accuse in th
day, either to stand, or fall.

4. *The issue of the judgment.*

Fourthly and lastly, if you would kno
what shall be the final end of all men, y
may here perceive, that they whose Nam
are written in the Book of Life, shall be ble
sed; but Death and Hell, and Satan, and
ungodly persons shall be cast into the La
of fire and brimstone for evermore; whic
is the second Death.

Now having seen the meaning of the Tex

et us come to speak to the several points ne by one, in order. And the God of all rder so open our hearts, that we may hear nd understand his Will, that our sinful ouls may be saved in the day of our Lord esus.

I saw a great white Throne, &c.

THis verse contains in it a notable description of the Judge himself. And whereas St. *John* said, *He saw a great white Throne:* That is, Christ Jesus revealed to him in a Vision, the manner of his second coming to Judgment; and withal commandeth him to write in a Book, for the comfort and instruction of his Church and People for evermore.

Here then we may know the great care and love of Jesus Christ towards his poor Church and People, that he would not have them ignorant of his second coming to Judgment: But he doth make it known to his Disciple *John*, and bids him Record it in the Book of God, that so no man might be ignorant of it, but rather prepare himself by true repentance to meet the Lord in the Clouds. Doct.

Surely the knowledge of Christs coming to Judgment is most necessary, being now so near at hand, for it was thought of and looked for in *David*'s time, much more must we expect it in these our sinful days: When we are divided among our selves, at difference in the Church, and such a rent made in the seamless Coat of Christ: What can we expect less Doct. *Knowledge of the last Judgment necessary.*

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less than that the day drawing very nig
which our Saviour foretold, that the
should be dissentious and differences amo
Nations, Wars abroad, Rumours of Wa
at home, and such policy and tricks us
to deceive men, and all for their own en
and under the colour of Religion, as, if
were possible to deceive even the very Elec
Where the Sabbath is so much prophane
and neglected on all sides; which Da
God himself hath set apart for praying a
hearing his Holy Word? It is a day for Pra
ing, and not for Playing; It is not a day f
bodily Recreations, not to sport with me
but to converse with God in Holy Duties
but it is too much abused with Sports a
other May-Games, which God forgive
for Christ's sake: And therefore this D
trine of Eternal Judgment was one of tho
six principles that were taught in the Prim
tive Church by the Apostles themselves,
one of the most necessary Points to be know
of a Christian. There is no one Truth i
the Scriptures more urged both in the O
and new Testament, than this of the La
Judgment, as a Doctrine that above all othe
is most effectual to awaken men out of the
deep security, to work mens hearts to a re
verent fear and awe of that Majesty, befor
whom they must one day appear, to give u
their last account. See the effects of this
Paul, who *considering the terrour of the Lord*
how did this provoke him and others to
reverence and fear of that dreadful Majesty
When in the 24 Chapter of the *Acts*, St. *Pa*

1 *Cor.* 3 11.

Preache

Preached unto *Felix* of Righteousnes, Temperance, and Judgment to come, his Knees smote together, and he trembled. See this likewise in the Prophet *Habakkuk*, who, when he heard of the Judgment to come, saith, *My Belly trembled, and my lips shook, and rottenness entred into my Bones.* See this also in *David* himself: *My flesh trembleth for fear of thee, and I am afraid of thy Judgment.* See this likewise in *Noah*, of whom it is recorded, that when the Lord hath fore-warned him of the Judgment that was to come, albeit it was not nigh, but an hundred and twenty years to come; yet he was moved with the reverence of that God, which had threatned that Judgment, and was willing to yield Obedience in that duty required in framing the Ark. And as St. *Austin* saith, every knock that was given upon the Ark by *Noah*, was as so many warning pieces to the old World.

Heb. 3. 6.

Psal. 119. 10.

And what Doctrine can be more needful for these times, wherein we live, upon whom the ends of the World is come, and every man so forgetful of it? Yea the ignorance and want of due consideration of this day of Judgment, the Scriptures make the ground indeed of all sin. For it was in the days of *Noah, they eat, they drank, they were married and gave in marriage, they planted, they builded, never dreaming of the Judgment that was so nigh at hand, until the day came upon them as a snare.* See this likewise in those foolish Virgins that slumbered and slept, and provided not their Oyl of Faith in their Lamps, for the coming of the Bridegroom. And

what was the cause why that evil servant in the Gospel fell to eating and drinking, and beating his fellow servant, but that he put from him the thoughts of the return of his Master?

Oh, how should this then cause every man to fit and prepare himself for this Judgment that he may be able to stand before the Son of Man!

Now there are two things principally that hinder this preparation in Gods Children for this day.

The first, Security, or careless putting off this day of account, that the Master will not come yet, and that they have yet time enough to provide for their reckoning and account, yet let me tell you, we can call no time ours, but this present time: For who knows whether he shall behold the light of the next day, yea, or no; And as St. *Austin* saith, the day of Death is not known, therefore every day, and every hour in the day we must labour to repent and prepare our selves, and to observe and look for this sudden change, for who knows how soon he may have his mutation, which every man is subject unto by Nature, although for a time they pour out their hearts to all manner of dissoluteness and prophaneness? And therefore it is high time to hearken unto the Word of God: While the Gospel is so plentifully Preached among us, and now while he calleth and knocketh at the doors of our hearts, and would gladly be entertained; for, saith he, *If any man will hear my voice, and open the door, I will*

ome in, and sup with him, and he with me. Christ makes a Proclamation of his Love, whosoever he be, whether *Jew* or *Gentile* he shall be received; and therefore let us take this present time while we have it; for time and tide will stay for none; the time past we cannot call back again, it is irrecoverable; the time to come is full of uncertainty; for we may be cut off suddenly, as *Herod* was: And it may be the time shall never come, and therefore it is good that we make our calling and election sure, and labour with the Apostle to work out our Salvation with fear and trembling, and not to lie in security, which is the first hindrance, in that we do not meditate on the day of Death. *For after Death there is no repentance*; let us not think that God hath leaden Feet, because he is slow in coming, lest when he cometh, we find he hath iron Hands.

Now the second hindrance that keeps men from the thoughts of his Judgment to come, is the care of the present life, and the immoderate love of the World, mens present felicity doth so affect them, that they will not think of another life; whereas did men consider, that even this night their Souls might be taken from them, how would they husband time, making it their chief care to make their reckoning straight against the day of reckoning come, which no man can tell how soon. *Luke* 1.

Such was the careless thought of the Rich man in the Gospel, which sung that lullaby to his Soul: *Soul take thine ease, eat, drink, and be merry, for thou hast riches and goods laid up for*

many years: But what became of him? Th
Text saith, *The Lord demanded his soul, and th
very same night following, his soul was tak
away from him*, and his goods then might
any bodies: Some God takes away becau
the World is not worthy of them; som
1 *Sam.* 3. again becauſe they are not good Steward
1. 15. and they are not worthy of the World: Suc
Acts 12. as *Ahab*, *Agag*, and *Herod*; and being vi
33. and ungodly men, therefore they did not li
out half their days. Again, God took
Elijah, and wrapt him into the third Heaven
He likewiſe cut off *Joſias*, for his ſoul ple
ſed God; and therefore God made haſte
take him away from the evil to come, a
the iniquity of the World, which then w
great. Let us well conſider and weigh wi
our ſelves what deſerts we have of our ſelv
and in our ſelves, and examine our Conſ
ences whether there be any reaſon why G
ſhould ſpare us, and deal ſo ſeverely with
ther Nations, it is becauſe he hopes, a
daily expects that we ſhould bring forth ſo
fruit in our Lives and Converſations: Whi
if we do not, then muſt we expect the ſa
meaſure to be meeted to us, as he hath do
to others. Some God puniſhes (as we ſe
in this life, which ſhould be an example
us that live in it, for us to amend our live
ſome he lets alone, as he did *Pharaoh*, f
a little time, others to the day of Judgmen
And therefore let us not ſlumber in our o
ſecurity, though we have ſtrength, healh,
ches, and all that the world can afford
but labour rather to abandon it, and ap

r ſelves to Heaven and Heavenly medita-
ons, and leave the World as our Inheri-
nce; As *Sheba* Queen of the South did,
ho left all, and came from the furthermoſt
rts of the World, to hear the Wiſdom of
lomon, and if we will not hear his Voice,
t ſtop our Ears at his Preaching, we muſt
en expect our puniſhment due unto us, and
ith the *Jews* to be forſaken and left as Vaga-
nds wandring up and down, or like Sheep
aving no Shepherd; and after this life,
ave our torments with the wicked in Hell-
re; ſo much for ſecurity.

Now concerning the Viſion, Saint *John*
w *a great white Throne*; he ſaw a Throne
t, and his Throne is deſcribed by two pro-
erties: Firſt, a *Great Throne*; Secondly, a
hite Throne. The firſt ſhews the wonderful
ight, Majeſty, and the *Power* of the Judge.
he ſecond ſhews the *Purity, Integrity*,
nd *Uprightneſs* of the Judge, and both
t out unto us the wonderful Majeſty and
ower, in the which the Lord Jeſus ſhall come
nd appear at the time of his ſecond com-
ng, when we ſhall *ſit upon the Throne of his*
lory. And then ſhall we ſee the Son of Man
oming in the Clouds: which is from *Heaven*,
ith Power and great Glory. Glorious ſhall
he Lord Jeſus be at that day, not only in his
wn Perſon and Attendants, being accompa-
ied with all his Holy Angels, and bleſſed
Martyrs in their bright array, but alſo in the
dminiſtration of Juſtice and Judgment, both
n reſpect of the Glory he will beſtow upon
he Godly? For now he ſhall come to be *glo-*
rified

1. *Great Throne deſcribed by two properties.*
2. *Doct. 2. Chriſts coming with great Glory.*
Acts 25.

2 Thess. 1. 10. *rified in his Saints, and made marvellous in t that believe:* So for the administration of stice against the wicked, upon whom he sh now get himself a greater name than he d upon *Pharaoh* and his Host, who now behol ing the terror of the Lord, shall cry to t Mountains to fall upon them, and the Hills cover them, and hide them from his presen whom they are not able to endure: But i not the multitude of People and Natio which shall then appear, can hide them their sins from this Judge.

Rev. 6.

The Scripture set out the *Majesty* an Glory of the Son of God at his second appea ing, in divers particulars: First, that he sh come, and *all his Holy Angels with him.* S condly, *That he shall come with Power and gre Glory.* Thirdly, *That he shall come in t Clouds*, which shall be as a fiery Chariot, carry him with admirable sweetness. Fourth ly, by his Herald, and Arch-Angel, makin the way by the sound of a Trumpet, whic dust and ashes shall hear: I mean the dea bodies of men turned to dust and ashes shall now arise and come to Judgment Yea, such shall be the Glory of his coming a this time, that the very *Heavens shall be sha ken, and shall pass away with a noise, and the v ry Elements shall melt with heat.* Consider w but the Glory of Earthly Princes, going unt their Parliaments to make Laws: Or of thei Judges, when they go to put the same in Execution against *Malefactors*, with wha *Majesty*, Pomp, and Glory to these! How are thy attended! How are they reverenced

Matth. 24 2 Thess. 1, 7. Matth. 24 9. 2 Pet. 1 3.

and

honoured! All these are far short in comparison of the Excellency, *Majesty*, and glory, wherewith the Lord Jesus the Judge of all the World shall come and appear at that day.

Herein then we may perceive a manifold difference between Christ's coming in the flesh, to be a *Mediator* and Redeemer, and his second coming to Judgment. His first coming was in *Meekness*, Love, and great humility, for he was laid in a *Manger* between two Beasts, an Ox, and an Ass: And a Learned Father doth Interpret it, as it were between a *Jew* and a *Gentile*. And we may read that Christ saith: *The Foxes have holes, and the Birds have nests, but the Son of man hath not where to lay his head.* Where he confesseth himself to be the Son of Man, which was his meekness, and then his Humility and Love in that he had no where to lay his Head. Our sins caused all this, and more than all this, for he was wounded for our transgressions, and our sins were the main cause of putting Christ to death. The *Jews* thought once crucifying had been enough, but we daily crucifie the Lord of Life again by our oaths, in breaking his Commandments, and in polluting his Sabbaths, which will make our reckoning greater at his second coming which will be to Judgment. Therefore let every one who reads these words, have a care to do well, and cease to be what they have been, and deny and go out of our selves, that we may entertain this new man Christ Jesus, and say with holy *David, Create in me*

Use 1. *Shews the difference betwixt Christ's first and second coming.*

Psal. 51.

O God, a clean heart, and renew a right within me, so that they may appear blam and spotless before him, having been c thed with Robes of Christ's Righteousn God doth not delight in the death of any ner. Christ is now a Mediator, and her ter will be our Judge. *Moses* was Gods C cle, and did deliver Gods Will to the Peo he went between God and the Childre *Israel*, as Christ hath done between his ther, and us sinful men, and as *Moses* *Aaron* pleaded for the Children of *Israel* u God, and desired rather to be blotted ou the Books of Life, than that they should rish; so likewise hath Christ pleaded w God, and hath bought us with his graci Blood and Life, which he willingly laid do for our sakes; and as *Moses* led the Child of *Israel* through the *Red-Sea*; even so h Christ led us through the *Red Sea* of Blood, which is a full satisfaction for all su as truly repent them of their sins. And much by the way to shew unto you the hum lity and great love which our blessed Savio did bear unto Mankind, at his first comi to us in the flesh; For he so loved us, th he laid down his life for our sakes; and sh we be so ungrateful, as not to love him agai and give him thanks? O let us not be so u grateful; for Ingratitude Saint *Ambrose* ca the Devils spunge, wherewith he wipes o Gods Love and Mercy; But his second com ing shall be with Majesty, Power, and gre Glory. And let us here note that he com eth not alone, but with Majesty and Powe

an

bringeth ten thousand of his Saints and
gels to execute Judgment upon all; Then
promised his Disciples which followed
, that they should sit upon Twelve
ones judging the Twelve Tribes of *Israel*;
vid in the 50 Psalm, saith, *The Lord cometh*
udge the World. St. *John* likewise in his
. Chap. saith, *The Father judgeth no man,*
hath committed all judgment to his Son,
ich is the second Person in the Trinity, it
e that must pronounce this sentence, tho'
whole Trinity agree in the same condem-
ion: Where it is plain, that Christ Jesus
e Judge of the whole World. And sure-
t makes much for the comfort of Gods
r Children, tho' here they be in want
misery, yet they shall be made partakers
this Glory of their Head Christ Jesus.

Use 3. Secondly, It serves to astonish all hard-
ened sinners, who contemn Christ and his
r Members: Christ will at last manifest
Power in their just Condemnation: such
will not stoop unto him, that he might
gn over them by the Scepter of his Word,
hear that still voice of his in the Mini-
y of the same, shall never be able to abide
brightness of his coming, but shall hear
terrible Voice of his, when he shall ex-
himself in Judgment, to the everlasting
fusion of his Enemies.

Seeing the Person of the Judge is of such
lless Power and Glory, of such wonderful
ght and Majesty, this must humble all
n, when they come to stand in the pre-
ce of so great a Person, as we do when
we

we come to hear the Word preached
taught, to receive the Holy Sacrament.
when the Word is Preached, God spea
us; and when we pray, we speak to G
and how dare we then be so bold, to sle
his presence, keep our Hats on our H
talk, or use any unreverent gesture? I
were to come into the presence of an
ly Prince, how careful & circumspectly w
we behave our selves, to do nothing u
seeming the presence of so great a pe
This is the great care of men, when they c
in to the presence of an earthy Judge, t
off their Hats, and to shew all token s o
verence, and it is a wonder to see how
reverently men and women come into
presence of the ever-living and most
GOD, into the presence of the Great J
of Heaven and Earth, the King of Kings,
Lord of Lords. When we come to pr
to sing Psalms unto God, how unrever
do some sit with their Hats on? Would
man do it in the sight of an Earthly Ju
or a mortal presence? Surely, 'tis an u
verent behaviour to sit covered, either w
we speak unto God by Prayer, or when
speaketh unto us in his Word.

And last of all, this may serve for ma
of singular comfort and consolation unto
godly, that Christ shall appear thus glorio
in judgment: For this assures them, that
should participate of the same Glory
their Head: for this great Judge shall say
to them, *Come ye Blessed*: They shall
with Body and Soul receive a glory

m, and a beautiful Crown from the hands the Lord, and with his right hand ſhall he vér them, and with his arm ſhall he pro- ct them. It is a day of refreſhing, when tears ſhall be wiped away from our eyes, rrow ſhall ceaſe, and we, and all penitent nners, ſhall live and reign with the Lamb r ever. Indeed, now God's Church is any times black and deformed through af- cton, it ſhews many times without any ap- rance of any excellency or beauty at all: he World ſees no Glory at all in them; no, ey many times perceive not their own hap- y condition: But now, when Chriſt ſhall ppear thus glorified, they ſhall then appear ith him in Glory. Let us then my Bre- ren walk by Faith, and not by ſight; not oking after our own, or other mens pre- nt condition. What we are, but rather hat we ſhall be, when the day of refreſh- g ſhall come; God tells us plainly, that he a jealous God, and if he be a jealous God us, let us be jealous of our ſelves, and ſpect our ſelves. *For if we judge our ſelves, e ſhall not be judged.*

White Throne, &c.

SEcondly, This Throne of Chriſt Jeſus is called a *White Throne*, Now this *White hrone* betokeneth Purity, Beauty, Sincerity, nd Integrity; and therefore ſheweth that hriſt Jeſus, the Judge of the whole Wo ld, ill judge all Cauſes, and all Perſons upright- , ſincerely, and juſtly, no cruelty, nor in- juſtice,

2. *White Throne.* Doct. 3. *The integrity of Chriſt's judgment.*

justice nor wrong will he do to any creat
but will proceed most sincerely with all in
grity, for our Conscience will testifie
ther for us, or against us. Indeed, Ju
ment in this world often swerveth great
sometimes the Judge is not able to search
depth of the Cause; sometimes for fear
dareth not to do Justice; sometimes for
vour he is with-holden; sometime Bri
Gen. 18. 15. blind his eyes, and prevent the right senten
But it shall not be so with this Judge of
whole World; He that is *Verus judex & ju*
the true and righteous Judge; His sentenc
a righteous sentence, he will judge acc
ding to Truth; he is able to find out
Cause, and will examine to the bottom;
feareth no mans person, he will not be mo
with favour to conceal the Truth; and as
Rewards, he contemns them all, it is
from him to deal unjustly, therefore no do
he will proceed according to Justice. Nor
he like to these our earthly Judges, who
called to judge; but he comes of his o
Power and Authority, to be avenged,
give sentence to all those that in their l
time had forgotten God.

Ro. 2. 22. Heb. 3. 8. *We know that the Judgment of God is acc*
ding to Truth, saith the Apostle again,
Throne, O God, is for ever, the Scepter of
Kingdom is a Righteous Scepter, Thou lo
Righteousness, and hatest Iniquity, And
is to be referred to that of the Prophet D
Dan. 7. 9. *niel*, who saith that this *Judge shall sit*
a great white Throne. Therein alluding to
very Throne of *Solomon*, but infinitely m
Glori

rious, which place of *Daniel*, and this Saint *John*, doth betoken the uprightnels, rity, and integrity of the Judge, and of Judgment, *When every ſecret thing ſhall be ught to Judgment* (as *Solomon* ſaith) *and* Eccl. 1. 2. *en he ſhall lighten all things that are hid in rkneſs, and make the Councils of all their rts manifeſt*: When there ſhall be no bribe- of Juſtice pleading of Lawyers, or ſalving of bad cauſes with ſilver and gold; nor nctuaries, or priviledged places to fly unto ſuccour: But every perſon muſt now re- ive according to his works, and therefore e now unto the Hypocrite, woe now unto Murderer and ſhedder of blood, woe now to all hard-hearted and impenitent ſinners, t can now in this life ſhift off Juſtice, and ape the judgment of men, that break the net d eſcape, and none dare to controle them. hat will become of ſuch at that day, when y ſhall ſtand naked before the Judge, be- e the Saints and Angels, yea, before all the orld; their Indictment read againſt them the ſame? Is it ſuch a ſhame to do penance y in a Congregation for one particular fault, en the puniſhment is inflicted upon a man his amendment, when men ſhall pity this n, and pray for him? Oh what terror will be to all wicked and ungodly men and nen in this day; when they ſhall now in day be charged with all their ſins before Judge: before the Saints and Angels: Yea, ore all the World? Not for their amend- nt, for then it is too late, but to their er confuſion when none ſhall pity them,

Use 1. Serves for matter of comfort unto the Godly.

no heart shall lament for them, but all ll th
rejoyce that have done well, at their rig gels
ous judgment. e an

This serveth for the comfort of Gods p l wr
ple in this World. We see sometimes ; a
righteous Cause is trodden under foot ; m erfio
Lands and Livings are detained and t en lai
from them by unrighteous judges, and e wh
under colour of Law. Well, let men h ll don
patience and know this, that there will c r int
a day, wherein there shall be justice and ecor
judgment done unto them. Here thy c the
shall be heard, it shall be righted ; for C ongs
Jesus shall be the righteous Judge for the p e in
the fatherless and widow. ienc

Again we see how those which make her
science of sin, and are careful to hear dge
Word and to walk accordingly, are desp h V
of the World. Well, let us learn to po e
our souls with patience, for there will c l re
a day of reckoning, when our right e t
cause will be heard, and we shall have cer
stice, but all the contemners of the L in
Jesus, and such as have been Persecuto uity
his poor members, shall feel the smart o t,
What a comfort were this to a poor man, ked
pressed by Tyrants, having a long time k
under a vile aspersion, as *Joseph* reputed ru
Adulterer, and suffering imprisonment for ju
same, to have his oppressions come to
and to be delivered; to have his innoc
known and be justified: *Lazarus* for su The
ing hunger, to have plenty; and *Divi* ve
his excess and riot, to have penury and n th
O then what will the comfort of these be s n

ll thus at that day before the Saints and
gels; yea before all the world, be set
e and at liberty from their oppressions
wrongs they have so long a time lain un-
; and cleared from those censures and
ersions, that by the graceless world have
n laid upon them? What a comfort will
e when we shall hear the Judge say to us;
l done thou good and faithful Servant, Come
into thy Masters Joy!

Vse 2. Secondly, This may perswade the Godly, their sharpest sufferings, and greatest ongs and injuries they can meet withal e in this World, to possess their Souls with ience, and take heed of Revenge: But her to commit all to Christ, his righteous ge that judgeth righteously: For the Lord h *Vengeance is mine, and I will repay it*: Lord will strike home to them, and revenge thee upon all thine enemies, a- e thy weak power. Observe we the rule cerning this Judgment-day: *When thou in the place of Judgment, wickedness: and uity in the place of Justice; Think in thy t, surely* GOD *will judge the Just and ked, for there is a time for every purpose and k.* And again, *when thou seest oppression the poor, and the defrauding of Judgment justice; be not astonished at the matter, he that is higher than the highest, regardeth*

There is nothing in all the World doth ve more certainly the Judgment-Day, n the Justice of the wicked World: for s may we reason: Will the LORD thus

certainly punish the Wicked, and re- pence the Just? This being not always in this life, certainly it must be at the d Judgment. Thus reasons the Apostle *Paul*, shewing that the afflictions of the lieving *Thessalonians* were an evident si God's righteous Judgment, in which ment-day tribulations should be rendre them that troubled them, and to them now did suffer, rest should be given. this very ground exhorteth St. *James* *Be ye also patient, and settle your hearts, coming of the* LORD *draweth near.* he should have said, Do not faint, neith out of heart, that ye are now oppresse the men of this World, but wait the app ed time; as the Husbandman the wea the Harvest till the coming of the Lor until which time the full recompenc righteousness is neither given to the righ not the deserved Judgment rendred t wicked.

Use 3. *Pro.11.8.* Thirdly, This gives us to see the tru *Solomon's* words: *The wicked worketh ceitful work*, than the which, what gr deceit than to perswade themselves, tha they live after the flesh, yet they sha dye; and that they may sow iniquity, yet look to reap hapiness; that men despise God's bounty and grace, whic rendreth unto them in his Word, and look to taste mercy after death; that they all their life-time walk the broad way leadeth to destruction, and yet at the l rive at the happy Port and Heaven of

Wh

Whereas it is a most sure and grounded truth
the Apostle, that *He that soweth to the flesh,*
all of the flesh reap corruption: But he that sow-
to the spirit, shall of the spirit reap life ever
ing. And *without holiness no man shall see*
d.

Gal. 6.

Heb. 12. 14.

Fourthly, Seeing Christ Jesus the Judge
meth thus with Might and Majesty, not as
Saviour or Mediator, but as a Judge: it
ust admonish all men and women now to
pent and turn unto God in the time of
ercy: *To seek the Lord while he may be found,*
call upon him while he is near. Now while
live, Christ Jesus cometh unto us by his
inisters, as a Saviour to save our souls, in
ercy to bring us unto repentance. He offers
free grace to all. For in the 14. of *Esay*
e Text saith, *I will pour out my spirit upon*
; and if you will not have Vessels of
ith, to receive this spirit, it will then be a
ness against us; for after this life, he will
more come as a Saviour, or a *Mediator*,
t as a mighty Judge, full of *Mighty* Power,
d Glory. And therefore look how men dye,
shall the Judge find them. If thou dye
thy sins and dost not repent, and seek
r pardon at the hands of the Judge, while
ou livest here, there is no hope of mercy af-
r death, for how death leaveth thee, so shall
dgment find thee. *Cain* dyed many thou-
nd years ago, and *Judas* in their sin, so
all the last day find them; for after death
here is no mercy but Justice and Judgment,
hen every man shall receive according to
is works. How glad would *Dives* have

Use 4. *For instruction*

Esay 55.

Note well.

1 Cor. 5. 15.

been, if he could have perſwaded *Abr* to have ſent one from the dead, to his Brethren to admoniſh them to repent? ſaid *Abraham, they have Moſes and the Proph if they will not hear them, nor believe them, will not, though one come from the dead, their wicked ways.* Therefore while we h time, let us make uſe of it, and employ the beſt advantage.

And one ſitting thereon.

The perſon of the Judge deſcribed
Rev. 14. 14.
Doct. 4. *Chriſt the Judge at the laſt day.*
Mat. 25. 31.
Verſe 24.
1 *Cor.* 5. 10.
John 5. 22

NOW who this is which ſate upon great white Throne, you may ſee in *Revelation* of St. *John*, the 14 *Chapter*, the 14 *Verſe*, *I ſaw a white Cloud, and one ting on it like the Son of Man, having on head a golden Crown, and in his hand a ſ ſickle.* So that we ſee, that it is the Son Man even Chriſt Jeſus, God and Man, ſhall be the Judge. And ſo doth St. *Mat* call him, *when the Son of Man cometh in glory, and all the Holy Angels with him, ſhall be ſit upon the Throne of his Glory.* A again, he intitles him by the name of King. *Then ſhall the King ſay to them on right hand, Come ye bleſſed, &c.* This taught by the Apoſtle, *we muſt all appear fore the Judgment Seat of Chriſt.* And ag *The Father judgeth no man, but hath commi all Judgment to the Son.* Not that the f Perſon in the Trinity, or the Third, is cluded from his Judgment, but appropr ting his Judgment to the Second Perſ the Lord Jeſus Chriſt who is a viſible ſo accord

cording to his humanity, shall execute the
t judgment upon all flesh.

But how is it said, *That the Saints shall dge the World?* That place of the Apostle, d the like is to be understood as *Asses-s*, as such as shall give assent, or approve the judgment of that most Righteous dge, to whom shall be given at the last y, that honour, to sit as Justices on the nch by the Judge to approve of his righ-ous Judgment. Again, the Saints shall judge e World, as members of the Head, which the judge.

Quest. 1 *Cor.* 5. Answ.

Now the administration of the last judg-ent is laid upon the Son for divers respects.

First, In regard that he was the person that s redeemer of the world, and was himself dged in and by the world; it is therefore xpedient that he should shew the power and lory of that his humanity, it being judge of e world.

Reason 1. *why Christ must be the Judge.*

Secondly, in regard of his Church, who ave seen only his humility to their justifica-ion; so they may at last behold his power nd glory at his second appearing to their glorification.

2.

And lastly, that in his last act of his, he might fully accomplish that his Kingly Of-fice, and then *deliver up the Kingdom to God the Father*: No more to rule and govern them by his Magistrates and Ministers, as now he doth for the gathering together of his Saints, and to the perfecting of Gods Body: And to nourish and cherish them, by his word and Sacrament; since the Lord himself, the

3.

Lamb in the midst of the Throne shall be
these unto them.

True it is that our Saviour Christ is K
Priest, and *Prophet*; a true *Prophet* in wh
was contained all the secrets, and wh
Counsel of God; a true *High-Priest*, wh
Sacrifice alone was able to put away the
of the whole world; but when he comes
the *Throne of Majesty*, to judge the qu
and the dead, he shall not come as a *Pr*
or *Prophet*, for the Offices of Christ are
nished. For his Prophetical Office, he h
sufficiently revealed the whole counsel of G
his Father to his Church and People: Fi
by his holy Prophets, then by himself;
ter by his Apostles and Ministers. A
therefore seeing that this Prophetical Off
is finished, he calls not himself a Proph
but a King. Again, Christ Jesus our *Pri*
having once for all offered up that propit
tory Sacrifice for the sins of all the Elec
now this Office of a Priest is also finishe
and the Sacrifice must be no more intreat
and repeated. But now he cometh as a Ki
in all Majesty and Glory. For though h
Prophetical and Priestly Office be accom
plished, yet his Princely Office is not finished
but shall in a special manner shew it self
that day; and Christ Jesus the Judge of quic
and dead, shall begin to manifest himself
be a King of all Nations, to men and Angel
Now shall he shew himself to be a King o
Kings, and Lord of Lords, full of Divin
and Heavenly Glory.

When our Saviour Jesus Christ lived o
Earth,

Earth, he came in misery, very poor, and lowly, then every base fellow, every sinful wretch durst mock him, and spit in his face, *Herod*, *Pontius Pilate*, *Caiphas*, and the rabble of the *Jews*, durst then use him at their pleasure. But now he shall come as a King full of Majesty and Glory, guarded and attended upon with many thousand of Heavenly Souldiers, even all his holy Angels; and then he will make *Herod* and *Pontius Pilate*, yea the greatest Kings and Monarchs to stoop: Nay, then all his Enemies shall *Tremble and quake*, *Zach.* 12. 10. and not dare to open their mouths against him, as the wicked and rebellious Crew did once, when they cryed, *Away with him, away with him, crucifie him, crucifie him*, when the third part (I dare say) did not understand what he was accused for; but they the ofter cryed, *crucifie him*, when the Judge could not find him any way guilty; but if it were not so, *his blood*, say they, *light upon us and our Children.* Which I think hath done, for they are utterly depopulated, and are as Vagabonds on the face of the Earth. These were that faithless Generation of the *Jews*, which when they shall behold him whom they have crucified, to become their Judge, and have that power with him, and shall see his side and his hands, which the nails and spears pierced: what then will they do? What then can they expect? even that fearful sentence, *Go ye cursed into everlasting fire, with the unbelievers, where is no thing but weeping and wailing, and gnashing of Teeth.*

Christ's first coming was in humility, his second shall be in much glory.

This may serve then in the first place for matter of singular comfort and consolation unto the Godly, who may rejoyce in this that Christ their Saviour and Redeemer shall be their Judge; they need not fear the Judge nor any hard sentence that he will pronounce against them at that day; since the Judge is their Saviour, their Redeemer, their Brother, their own flesh; yea their own Heart. The consideration of this made *Job* to hold up his head, and in the midst of all miseries to receive some hope: *I know that my Redeemer liveth. Go tell my Brethren* (saith Christ) *that I am risen again*: Words of joy and comfort, a *Redeemer*, a *Brother*: What should the godly fear, when they are to deal with such a One? Who would fear or question the dealing of such a One? What wife would fear her loving husband to hear and to judge her cause? She need not doubt, but that the matter will go well with her; her most dear and loving husband shall both hear and judge and avenge her cause. Let all God's people then comfort themselves in this, the consideration of their Judge: It was he that was judged for thee on earth, and redeemed thee with his own blood, and hath ever since made intercession to God for thee, that is to be thy judge.

Use 2. Secondly, What ground of terror may this be to all wicked sinners, that live in sin to see him come in that wonderful Majesty to be the judge, whom they have condemned, whose members they have persecuted, and whose word and Gospel they have not re-

Note.

de-

ed, but trodden under foot? For he shall come with a sharp two edged sword, to cut them in pieces, and a consuming fire to burn up all ungodly sinners. *Heb.* 12. *ult.*

Surely the consideration of this, that Christ shall be the judge, may daunt the hearts, and strike terror into the souls of all wicked men; *they shall see him whom they have pierced*, saith the Prophet, even him against whom all their villanies have been committed. What a fearful sentence may such expect from Christ at that day. Here is a Judge that will judge righteously, from whom there is none to appeal to; and because it is he whom they have rejected, condemned and despised; him whom they would in no wise suffer to rule and reign over them: What can such look for, but condemnation, and be cast into utter Darkness?

Oh consider this betimes, ye that put from you the thoughts of this Judge, and of his Judgment; for as a snare shall it come one day upon all that are on the earth; take heed of abusing his patience any longer: Why shouldest thou thus treasure up to thy self wrath against the day of wrath? Thou thinkest it will go hard with *Cain*, *Pharaoh*, *Pilate*, and *Judas*, at that day; and why not with thee, if thou remainest disobedient and trampleſt under foot the word of the Lord Jesus that is now offered unto thee in his Gospel? For this let us be assured of, that if we draw our love and obedience from God, he will withdraw his blessing from us.

From

From whose Face Fled, &c.

Severity of the Judge described.

IN the description of the Judge, it is ther added, that from the face of Judge, both the *Heavens and the Earth fle way*, And this doth shew the wonderful verity of this great Judge of Heaven Earth. We know that men fly from th things they fear and dread: So here, Heaven and Earth do fear the glorious p sence of Jesus Christ, the great Judge of whole World, and seek to hide themsel that they may not appear before them. T flying of the Earth and Heaven, and hidi themselves, that they dare not appear in presence of Christ; doth shew the wond ful Majesty and great severity and terror Christ Jesus the Judge.

Object.

But the Heavens and the Earth are void sence; they are great and glorious Creatur Again, they be very goodly and beauti Creatures. Besides all this, they never co mitted any sin. How cometh to pass the that they shall fly and hide themselves fr the presence of the Son of God?

Answ.

Answer, They never sinned indeed, but y the sin of man is of that force, that it ha infected both the Earth we tread on, a the Heavens over our heads, yea, all creatur for mans sin are subject to vanity. Oh th see how odious a thing sin is in the sight Almighty God; what a vile thing, that th contagion and infection thereof, should hu and infect the whole heavens, and make the

Rom. 8.

th

that they dare not abide the glorious presence of God their Creator? O should we not abhor sin as the vilest thing in the world? We are afraid of the Plague, because it infecteth and killeth mens bodies: but the Plague of sin is a thousand times more to be abhorred and fled from, seeing it poysons and infects both body and soul; and is so contagious, that the Creature is afraid to behold the face of the Son of God: for in that day the Sun shall be dark, and the Moon shall be turned into blood. This is that which is able to turn a wicked man from his sinful ways, and return unto God: The remembrance of this day of Judgment, and of our sins which cause it, should make them be wary how they mis-spend their time in vain and idle thoughts. This kept holy *David* so much in awe; when he heard of the punishment due to him for his sins, he presently repented him of the evil, and the Lord forgave him. Likewise in the 112 *Psalm*, saith he, *I have feared thy Judgments, thy Judgments were always in my sight*, It is a fearful thing to lye in sin, and it is a fearful thing to fall into the hands of the ever-living Lord, for he is a consuming fire; yet if we will confess our sins, he will as soon forget and forgive them. God is not like a *Marshal* of a Field, nothing but present death for every fault, No, he gives men warning before he strikes, and bids us repent and turn unto the Lord our God. He gave warning by *Jonas* to go into *Nineveh*, and tell them, *Yet forty days and Nineveh shall be destroyed:* The *Ninevites* presently repented and

and were converted; the second of *Jonas*, words, caused not only the Subjects, but the very King of that great City, to come from his Throne of State, and to throw off his rich Robes, and put on Sack-cloth, and sit in ashes, with weeping, fasting, and great mourning: and if we be put in mind of our sins, and still run on in our wickedness, we must expect the punishment which fell upon *Sodom* and *Gomorrah*; for if we neglect Gods favours, and cast them behind us, we must one day expect his punishments. We know that we have sinned, and that his wrath burneth as hot as fire, and shall we not seek to quench it by our tears of contrition; It is our own fault, if we be consum'd having so many fair proffers from Gods hands offered us. Shall Gods word move rocks and mountains, and shall not his word, nor his love, nor his threatnings move us to hearken to his Laws; Sin poysons all the inward parts and faculties of Man, and it is the only cause of all those judgments that will one day fall upon us; and that we must give an account of all our mis-deeds before God, and all his holy Angels in Heaven, who cannot behold his Majesty, but with dazeled eyes. And so much shall serve to shew how heinous a thing sin is.

Observ. Seeing both Heaven and Earth shall fly and perish from before the glorious presence of Christ Jesus; nay, they shall burn with fire, as *Peter* saith, 2 *Pet.* 3. 10, 11. All our goodly houses, all our gold and silver, and costly apparel shall be burnt with fire. This

may

may teach us moderation and sobriety in the use of Gods Creatures. What folly is it to spend all that a man hath, to build a stately house, and yet in the end it must be consumed with fire, and become nothing else but fuel for the fire?

Secondly, seeing that Heaven and Earth, these great and glorious Creatures, these beautiful and excellent works of Gods hands, which have no sence nor feeling, nor have sinned, shall fly before the Son of God, as being not able to endure his presence: Alas what shall wicked and hard-hearted sinners do? What shall become of the vile wretches of the World, which live and delight in sin? *Where shall the ungodly and sinners appear?* What will become of the blasphemers and adulterers; If the Heavens and the earth, these great and amiable Creatures, which sin not, shall not be able to stand in his presence; then I say, what will become of all prophane and ungodly sinners? Alas, they shall be even at their wits end, not knowing in the World which way to turn them, nor where to fly for succor: Where shall they seeek for refuge, when as the Judge himself is their Enemy? Who dares plead for them? Dare any Saint or Angel? No, no, no Saint nor Angels dares open his mouth to speak one word in there behalf: neither can any creature deliver them from the dreadful vengance of this terrible Judge. What drowsiness is in us? Nay, what carelessness doth possess our minds, if we will stop our ears like the deaf Adder, at the preaching of God's, Word, that is daily in our Land,

Obser.

Land and every hour almost delivered mongst us. Can we not remember? Are choaked with the cares of this World? our memory so short, or have we drank much of the Cup of forgetfulness, that cannot remember what our Saviour sa plainly, *Except ye repent, ye shall all perish?*

The Scripture in divers places sets out to us the severity of the Judge at the time his coming, especially against the wicked a hard-hearted sinners, by that thunder th

Matth. 25 32. shall be heard from Heaven; by the voice that Arch-Angel, as it were the Herald th shall go before Christ; by the sound of Trump: By the Judgment it self that th shall pass upon the wicked, *Go ye cursed i everlasting fire prepared for the Devil and Angels*, &c. By thar fire that shall go befo

Ps. 30. 3. Jesus Christ; *Our God shall come, and shall keep silence; a fire shall devour before him, a and a mighty tempest shall be moved round abo him:* And again, *He shall come in a flame of fi*

2 Thes. 1, 3. *rendring vengeance*, &c. By that, shame a contempt that shall light upon the ungod

Dan. 12. 2. in that day. *And many of them which sleep the dust of the Earth shall awake*, &c. *Some shame and perpetual contempt.* By the total di

Psal. 50. 2. covery of all the evils they have committe *These things hast thou done*, &c. By the pa and honour they suffer and undergo. *Trib*

Rom. 2. 5. *lation, anguish and sorrow shall be upon ev one that doth evil.* By the Companions th

Matth. 25. wicked shall have after this life, *Even the D vil and his Angels*, &c.

Vers

Vers. 11. *And I saw the dead both great and small.*

THus you have heard the person of the Judge describ'd by his wonderful Majesty & power, wherewith he will come to Judgment; and also by the great severity and terror that shall astonish both heaven and earth, and make them to fly before his presence.

Now in this verse, and that which followeth, is declared, who they be that shall appear before this great Judge, namely, *I saw the dead both great and small*, &c.

Secondly, The Evidences that shall be brought in, and that Witnesses shall be produced either to excuse or accuse, in these words, *And the Books were opened*, &c.

The persons that shall appear in Judgment

And I saw the dead both great and small, &c. Before we come to speak of the words, there a Question may arise, namely, How this can be true that Saint *John* saith, *He saw the dead both great and small*: For we believe, that Jesus Christ shall judge both quick and dead, not only the dead, but the living. And *Paul* saith: *We shall not die, but we shall be changed*, they that be living at his coming; Then how doth this place agree with them, seeing St. *John* saith here, *He saw the dead*? Here is none spoken of but the dead, no mention of the living.

I Answer. St. *John* saith, That *he saw the dead*: Not that he saw not the living too: for he saw (no doubt) both quick and dead stand before God, but he speaketh here only of those of whom there might be some doubt. For if the dead, and they which have been rotten for many thousand years, shall

shall appear and stand before God: how we think, that any of the living shall wanting? If they which have been dead six thousand years, and turned to ashes, be brought to judgment, then (no do they which be found living, when Christ come to Judgment, shall appear before likewise. So then it is evident, that altho Sr. *Job* speaketh here only of the dead, cause there might be most doubt of th Yet he saw in a Vision all men both q and dead stand and appear before the Ju and before his Throne.

I saw the dead, &c.

Doct. 4. *Men shall be raised out of the dust at last.*

1 *Sam.* 26. *Job* 19. 23.

Isa. 26. 19

THe Instruction we are hence to learn That the bodies of men, howsoe turned to dust and ashes, shall one da quickned, and raised up to life again.

This is confessed by *Hannah* in her S *The Lord killeth and maketh alive, bri down to the grave, and raiseth up. I am* (saith *Job*) *that my Redeemer liveth, and I shall stand the last day on the earth; and th worms destroy my body, yet I shall see God i flesh.* So *Esay, The dead shall arise; a and sing ye that dwell in the earth.* So l wise you may read in the 37 of *Ez* (which I pray you read at leasure) how Lord caused the graves to open, and bones to come together and live: So we see that the dead bodies of Gods C dren do not perish, they are not cast a and lost when they die, but they shall aris

g

ain : they shall be purified, made glorious odies, and shall stand in Christs presence nd see his glory. We must not think the ntiquity of long lying in the Grave, can elter us from the Resurrection which will e common and general : 'Tis not like an arthly Tryal, it is not the Stubble shall hide aul, nor the ground hide *Achan*'s sin : *Cain* hall rise with *Abel* face to face : *Herod* with *ohn* the Baptist, *Felix* with *Paul*, *Moses* with *haraoh* hand in hand ; and then who can eny but that he hath done wickedly? our onsciences will accuse us, which we carry ayly and continually about us : The *Gentiles* hall rise up against the *Jews* ; the Heavens ll bear witness against us for our cold Pray- , and the Creatures of the earth for our ebellious thoughts, and then our consciens shall justifie this to be true : then woe, and orrow, and wringing of hands, and no com- rt can be afforde us, then would we give that we were ever worth, to have but a onths time, or but a weeks time, nay, but days time or an hours time, or space to re- ent ; to make our reconciliation with God hom we have so offended.

And therefore let us not think that when eath cometh and separateth the soul from e body, that then the body doth perish, nd is cast away : No, no, it shall rise again, is but laid in the Grave, as in a sure Chest, nd there is at ease, and lyeth asleep, as on bed of down : But when Christ Jesus shall ome to Judgment, it shall rise again ; For e must know, that every true Believer is made

made a member of Christ, and not only
souls are united to Christ, but even our
bodies, when they be laid in the Grave,
still remain the dear members of his myst
body, and therefore shall not perish, but
again to glory. And for our further co
mation in this point of the Resurrection,
us see how it is confirmed to us by our
monies of Holy Scripture: as that of *Da*
They that sleep in the dust shall awake, so
everlasting life, and some to everlasting sh
And the Lord God by the Prophet *Ho*
doth make unto his Church this gracious
mise, *Hos.* 13. 14. *I will redeem thee from*
power of the Grave, I will deliver thee
Death: O Death, I will be thy death, O Gr
I will be thy destruction. This is cleared
the testimony of Jesus Christ himself,
hour shall come, in the which all that are in
Graves shall hear his voice, and they shall
forth; and they which have done good, sha
unto the resurrection of Life, *and they that*
done evil unto the resurrection of Condemna
This is taught by the Apostles of Christ J
in divers places of their Epistles. As, *b*
I shew you a mystery, We shall not all sleep,
we shall all be changed, and that in the tw
ling of an eye, at the sound of the last Trum
And so forwards in the same Chapter,
may read, which will give you satisfa
for the resurrection of the dead. And
St. *Paul* further speaks, saying, *As by sin*
death, and so by death comes life: Like
St. *Augustine* saith, *He that hath lived*
cannot be afraid to dye, nor doubtful of his
surrec

Resurrection proved.
Dan. 12. 13.
Joh. 5. 28.
1 *Cor.* 15. 52.

rrection. And this is that which all of
confess and believe, as one of the
oft principal Articles of our Faith,
e resurrection of the Dead. So that we
ay set it clear, , that the godly and the
icked shall both arise, but the ends of
eir Resurrection are different; the one
all rise to life eternal the other to per-
etual shame and eternal destruction: So
at howsoever it shall be a joyful day
the godly, that have the sting of
eath taken away from them through
hrist's Death; yet the wicked shall have
benefit by it; and therefore to them
cannot properly be called a Resur-
ection, no more than the taking of a
alefactor out of Prison to be executed
n be called a delivery. But it shall be
ith the godly and wicked at that
ay as it was with *Pharaoh*'s Servants,
n. 40. both of them were taken out
Prison, but the one of them to be
estored to his office, to minister before
e King, but the other to be executed
d put to a shameful death. Even
shall it be with the godly and the wick-
d at the last day: both shall arise out of
eir Graves as out of a Prison, but the
ne to be ever with the Lord, ministring
raises to him for evermore, the other
be banished from his presence,
nd cast into everlasting condemnation:
For to them alone is the Resurrecti-
on a benefit where remission of sins
goes

Phil. 3. 2.

Phil. 4.

goes before; as we are taught in the Cr

Now there are many grounds for this tr
the main ground of all is the word of G
wherein we have a cloud of Teſtimo
Ezek. 7. 3. clearing this Truth. The viſion of Ez
when he ſaw the Field of dry bones: t
received at God's commandment, fleſh, ne
and life. 1 Theſſ. 4. 7. So *Paul, We which are a live,*
remain untill the coming of the Lord, ſhal
prevent them which are a ſleep. Chriſt h
John 6. 3. ſelf hath undertaken this for his Church
Children. *This is the Fathers Will that*
ſent me, that of all which he hath given m
ſhould loſe nothing, but ſhould raiſe it up a
at the laſt day. And the Apoſtle St. Pa
1 Cor. 15. 32. bold to ſpeak peremptorily, *That this co*
tible muſt put on incorruption, and this mortal
put on immortality, as pointing indeed at
own body.

And indeed the Scriptures are clear
plain for the confirmation from this Artic
our Faith, or Reſurrection from the dea
may appear by all thoſe places here quo
Iſa. 26. 19. *John* 5. 28. 1 *Cor.* 15. 16. *Act*
14. *Daniel* 12. 2.

This muſt needs be a great comfor
God's Children, when we can ſay with
chap. 19. *I know that my Redeemer liveth,*
that I ſee him with theſe eyes: The
body ſhall ariſe, this very body for ſubſta
though purged and cleanſed from ſin, yet
ſame for ſubſtance ſhall ariſe again: and t
my eyes which have been careful to
Chriſt Jeſus, to behold his glory, to read
bleſſed word, to relieve the diſtreſſed M

s of Christ, that these my eye shall see
bless'd Redeemer, to my endless joy;
d these mine ears which have been careful
hear thy holy word, to save my soul, then
ll hear his sweet and blessed voice, saying
o me, *Come ye blessed of my Father*: For the
dies of Gods children shall not perish, but
e to glory; and be made *like unto the glori-*
body of Jesus Christ. O how should this
we all men and women to use their bodies
ll, to the honour of their Creator, seeing
will not let them perish, but will Crown
m and glorifie them for ever.

1 Cor. 15. 8.

Secondly, This must needs be a fearful ter-
unto all prophane and filthy sinners, who
low their times wholly in the service of sin
Satan, *They shall look on him whom they*
e pierced, and shall lament, Zach. 12. 10.
even their dead bodies shall rise too: but
to judgment, to torment, and to burn
ever in the Lake of fire and brimstone.
en thy soul and body shall be as unhappy
ple met, whilst thy body in one place
aten of worms, thy soul in the other place,
ich is Hell, shall be tormented for ever:
good things shall be taken away, all evil
gs heaped upon thee; all hope of com-
from Hell is quite cut off: it will be a
or to behold Almighty God, and a tor-
nt too, in that we cannot fly, nor escape
m him: Then will the Devils be gather-
up their force to take possession of their
ul souls, who in their life-time would not
arken unto Gods word, nor fear his judg-
nts; for after Death comes Judgment,
saith

Use 2.

saith the Text: then if thou hast done i
Devils in their several shapes shall bind
and lead thee to the place of perditio
ven to be tormented for ever. Reme
I pray you, that the aking of a tooth
hinder our sleep night by night, and so
ment us, that we can take no rest,
then will be the aking of the soul, wh
shall be always burning, like the *Salam*
continually in the fire, and yet never be
sumed. Thou that hast opened the win
of thy body, I mean thy wanton aud
terous eyes, to behold the wickedness,
that hast a delight to hear vanity more
goodness, thou that hast used thy tong
lying, deceit, swearing, *&c.* and hast
vain sports and pastimes on the Lords da
the dishonour of Christ, to serve the
and thine own lust, know, O know tha
body shall one day rise again to judgmen
torment, to be cast into the *Lake of fi*
brimstone.

Consider the rich glutton; he should
warning to all ungodly sinners: he ga
body to all kind of uncleanness and glut
&c. and now is his body tormented, a
would give even a whole world if he
Lord over it, for one drop of water t
his flaming tongue. O let him be a wa
to all sinners, and teach us to use our b
well; to look to our eyes, to our ears,
to set a watch before our mouth, for fe
we dishonour God by them, and bring
less woe unto our selves.

Well then, you see that it is an exce

eat joy to his Saints, that they shall rise a-
in, and it is a comfort of all comforts that
e shall rise again, for then these eyes shall
e those Friends, which sin and death have
long separated, so it will be a terror to the
cked, that they shall *Rise again to Judg-
nt.* It were well with the adulterous man,
th the drunkard, *&c.* if their bodies might
ver rise, if they might rot and perish in
rruption, and that there souls might be
en as the souls of Beasts, a vapour utterly to
extinguished. But now there is more be-
d, they shall one day come to Judgement.
d therefore St *John* telleth us in this place,
*at he saw the dead, both great and small,
nd before God.* Even our dead bodies must
e, either to honour or dishonour, either
joy or pain, to salvation or damnation:
d therefore it is necessary for us to bethink
r selves of this betimes, while it is called
day.

Thirdly, This should teach us, that we
urn not immoderately for the dead: which
a great sin to mourn without hope: nay,
s a kind of envy to bewail the loss of a
end which is gone to rest, since when Christ
mes again, he will bring us again with him.
hat though these bodies of ours taste of
ruption? they shall not perish in corrup-
n, but the earth, and the waters, and the
e it self, shall give up a true account of all
ir dead, they have swallowed up, and de-
ured, in the day of Christ.

Fourthly, This should move us with all *Use 4.*
e and diligence to get good assurance unto

our own souls, that these bodies of ours s
have a glorious resurrection in that day.
Acts 24. 5. *Paul, I have hope towards God, that there s
be a resurrection of the dead, both of the
and of the unjust.* And this made him end
vour to keep a good conscience before G
and all men: So should we live as men wh
ly devoted unto God, whose we are in
and death.

Who? great and small. *Both great and small.* These words
admit a double exposition: for it may s
thus: that by great and small is meant t
that be men grown, or else little
dren; young and old, all must appear.
we see that many die, even little child
young children of a span long, some a
die full of years. Well, both great and
must appear; none shall be so young,
little but they must stand before God;
none so great or so strong, but they must
pear likewise. Secondly by great and s
may be understood all sorts and degre
men and women; rich men and rich
men: poor men and poor women: All
and conditions shall come to Judgmen
well the Prince as the Subject; as well
rich, as the poor beggar: As though St.
should have said, I saw all men that
have been or shall be to the end of the w
none shall be wanting: The rich and p
young and old, high and low, married
unmarried, bond and free, all must stan
fore God. Oh what a wonderful asse
will this be, to see so many millions of
sands? It is a great sight to behold an A

of men of an hundred thousand, but here shall be a thousand thousand; a number without number, even all men, women, and children that ever have been; or shall be unto the Worlds end. None shall be wanting, the rich and needy, young and old, high and low, bond and free, all must stand before God. And therefore it is well called the day of the Lord, when all the off-spring of Adam shall stand before God, whose Nature is Majesty, whose Life is Sanctity, whose ways are Holy, whose Eternity hath no end, who made the World, and will never change his power nor mind, whose Age never decays nor grows old with years. And as St. Austin saith, when he thought of God's Attributes, *O Eternity, O Eternity, O Eternity,* in repeating of the word so often, he thought to have dwelt upon the word: for indeed Eternity hath no end, and all things else have an end, and all must appear before this everlasting God at his general Assize.

So that the instruction is very plain, that all must appear in the Judgment: High and low, Rich and Needy, Noble and Ignoble, all must then make appearance before the Lord Jesus, in Judgment. The poorest soul that ever breathed in the World, shall not be omitted when Christ shall come to judgment, *we must all appear before the judgment seat of Jesus Christ, that every man may receive the things that he hath done in this body, whether they be good or evil: It is appointed for all men once to die, and after death come to judgment.* All men are sure to die, so sure and certain shall they

Doct. 6. *All must appear before Christ in judgment.* 2 Cor. 10. Heb. 9. 7.

they come to judgment after Death. It
not serve the turn, as with earthly Judges,
party is dead; for this Judgment-seat is
forth for his *quick* and the *dead*. The L
Jesus now for the manifestation of his Po
Truth and Justice, must bring every on
Judgment.

Use 2. Seeing St. *John* saw the dead, both g
and small stand before God, that is, all
of men and women, high and low, rich
poor, bond and free, all must appear
hold up their hands at the Bar of this g
Judge, surely this ought to move all sor
men, to make a Conscience of their live
repent of all their evil ways, to turn to
by true repentance: For you see here no
cuse will serve the turn, no avoiding o
appearance, all must appear, the very
vils themselves, and all the damned s
must come to Judgment, *Tophet is prepar*
Esay. 30. *the King*, saith *Esay*: the Judge, the Ge
man, the Rich man, if they be wicked,
riches shall not excuse them: but rather
witness against them; nor the poorest
not be forgotten.

Surely then, If we have any care a
what shall become of our poor *S*ouls a
day we ought to perswade all, both the
and rich Minister and people, to re
and turn to God, and lead new lives,
then we may rejoyce with joy unspeak
and be glorious at the last appearance:
did make St. *Paul labour to keep a good*
2 *Cor.* 1. *science before God and all Men*, and why
cause there must come a day, when all

rise to Judgment, and give a strict account f all their evil thoughts, words, and works nd the same reason shall stir us up likewise' o keep a clear conscience. And what is the use that men live in sin, and defile themlves with many thousand abominations? urely because they think not of this day at they must all come to a reckoning. Oh would stay and bridle their carnal hearts om many foul and filthy sins, *which now y commit with greedines.*

This will be a happy day to all the Chilen of God, to here the Judge say unto them, *me ye blessed of my Father, inherit the Kingm prepared for you from the beginning of the rld.* O happy day! O blessed voice; But the ungodly sinner, that lives in sin, as the unkard, blasphemer, *&c.* this will be a terble and fearful day to hear the shrill voice the Judge; *Go ye cursed into everlasting fire pared for the Devil and his Angels.* O dole voice! O heavy news! O fearful sentence! woe, and ten thousand woes to all ungodly ners! Woe then unto the Idolater, Woe en unto the Adulterer, *&c.* Woe to the undly wretched sinners: for there is no escang of this sentence, All must appear, all ust stand before God, all must come to eir answer. None shall be so great to escape, or so small to be forgotten. And then e to them that shall arise to this fearful and avy sentence, and sad news of condemnaon: Oh it had been better for such men if ey had never been born, or had been ought forth as loathsome Toads and Ser-

pents; for then begins their eternal mis and condemnation.

O then, again and again, let us beth our selves that we must come to Judgme we must be called to a reckoning; we c not escape the heavy sentence of Judgme by any means whatsoever.

Use 2. Again, Where, St. *John* saith, *He saw dead*; As this may be a terror to all wick and ungodly men and women; so here matter of endless comfort unto all poor me bers of Christ Jesus. In this Life, who more full of grief in body and mind th God's Children? Long and tedious sickne many annoyances, some be full of sores fr top to toe, as *Job* was, which confessed said to corruption, *Thou art my Mother,* to the Worm, *Thou art my Sister and my B ther.* And though *Job* had all these so outward, yet St. *Ambrose* saith, *He had w in him a soul full of sweet Oyntment, w was full of sweet savour in the Nostrils of G* Some maimed and diseased in Body, as *Lazarus* was, as the poor Cripple which la the pool of *Bethesda*; Well then, our dies shall now arise, they shall not be w or lame, or maimed, but a very perfect dy, sound, and a glorious body: All shall have an end, all woe shall cease; such shall their resurrection be, as is spo of in *Mat.* 27. 52. *And the graves wer pened, and many of the Saints bodies w slept arose, and came out of the Grave, after resurrection, and went into the holy City of* rusalem. But as for the ungodly, it is n

Joh. 5. 7, 8.

ich them, but they shall arise, that both bo-
y and soul may go into Hell together, which
a place of reprobates.

Oh, that we had hearts to think of this,
th young and old, rich and needy, Mini-
er and People, that we must stand belly-
ked before God; that we must give an ac-
unt of all our sins unto his Majesty! it
ould bridle us and keep us from any pre-
mptuous sins, which we now daily commit,
nd as wilfully as the horse that rusheth into
e Battle.

The Great Assize.

The Second Sermon.

Rev. 10. *verse* 12. &c.

12. *And I saw the dead, both small and great,*
nd before God, and the Books were opened.
nd another Book was opened; which is the Book
Life, and the dead were judged out of those
ings, which were written in the Books, accord-
g to their deeds.

WE have already the Person of the Judge described unto us, with what unspeakable Majesty and glory he shall come, to the great comfort of the Godly; and also with what terror he will come, to the amazement of the wicked.

Secondly, who have heard who shall be c
to appear, *both great and small*, all must
pear.

We shall at the day of our resurrecti
appear in full beauty and strength. the
shall not be above thirty, nor their infant
der the same years: I say we shall then
pear before God in a perfect age, as *A*
was created at, which was a perfect m
which was about thirty years old, or at
age of our Saviour, when he died upon
Caos, which was about thirty three y
as our antients affirm. And for the pl
where it shall be, it is imagined by di
good Divines, and likewise by *Thomas*
quinas, and all the School-men, except *P*
Lombard, and *Alexander Hales*, that it sha
over the valley of *Jehosaphat* by *Mount Ol*
which is near unto *Jerusalem*, eastward f
the Temple, and as our Cosmographers
scribe it to be in the midst of the superfi
of the earth; and is very likely for
reasons.

First, To confirm this, the Scripture d
intimate so much in plain words, I wil
ther together all Nations into the valle
Jehosophat, and plead with them there,
3. 1, 2. Cause thy mighty one to come do
O Lord, let the Heathen be awaked,
come up to the valley of *Jehosaphat*, for th
will I sit and judge all the Heathen roun
bout, 2 *Chron.* 20. 29.

Secondly, Because that as our Sa
was thereabouts crucified and put to
shame, so over this place his glorious Th

all be erected in the Air, when he shall appear in Judgment to manifest his power and glory; for it is meet that Christ should in that place judge the world with righteous judgment where he himself was unjustly judged and Condemned: Likwise that near unto this valley was Mount *Morea*, where *Abraham* would have sacrificed his Son *Isaac* you may read, *Gen.* 22. also that *Jacob* saw two Angels ascending and descending on a ladder, *Gen.* 22. Also the Angel put up his sword, and fire from heaven burnt the Sacrifice in *Araunah's* floor, 2 *Sam.* 24. Also near this place *Solomon* built the Temple, 2 *Chron.* 1. Likwise this was near the place where he preached the Gospel, suffered his Passion, and after entered into glory.

Thirdly, Because seeing the Angels shall be sent to gather together all the Elect from the four winds, from one end of the heavens to the other, it is most probable that the place whether they shall be gathered, is to be near to *Jerusalem* in the valley of *Jehosaphat*; and this valley was so called at first, from the great victory which the Lord gave *Jehosaphat* and his people over the *Amorites*, *Moabites*, and those of monut *Seir*, which victory is a type of the final Victory which the supream Judge shall give his Elect over all their Enemies in that place at the last day.

Fourthly and lastly, Because the Angels told the Disciples that as they saw Christ ascend from *Mount Olivet*, which is over the valley of *Jehosaphat*, so he shall in like manner come down from Heaven; and this

is the opinion, as I have said before, of the afore-mentioned School men and Authors.

Circumstances, how men shall be judged.

Now follows in the third place, the manner especial and principal manner of all; namely, after what manner all men shall judged in these words. *And the Book shall be pend*, &c. We know that earthly Judges bro ght to the Assizes with great attendan They being placed, the Prisoners are brou forth, they are called over one by one, a their Indictments are read, and Witnes produced, and so according to their offen they receive judgment: Even so the gre day of the Lord, Christ Jesus shall co with ten thousand of Angels, and before h shall stand all men and women, both gre and small, then shall the Books be brou forth. Indeed we see, when an earthly Jud sits on the Bench, it holds a long time try Causes: such Witnesses and such Evide ces shall be produced: But it shall not be at the last day, For when all men st at the Bar of Christ Judgment: they shall judged according to the written Recor even according to the Books; for they sh then be opened.

Books, what is meant by them, Every mans conscience.

Now, if you would know what th Books be, it is easie to know, for they be ven the particular Conscience of every m and woman: Thy Conscience is the Bo that shall be opened, and that shal be as go as ten thousand witnesses, either to excuse accuse thee before God: for there shall no no more witness, no other evidence agai us at the last day, but our own conscien

For as God hath his book of infinite knowledge, whereby he knoweth the ſins and offences of all men, as certainly as if they were written in a Book: ſo likewiſe he hath given unto every man and woman a Book, their own Conſcience, wherein are fully written all our thoughts words and deeds, ſo as none ſhall eſcape: *David* ſaith, *Thou O Lord knowſt the thoughts of my heart long before I utter them.* And then ſhall be opened, firſt, *The Book of the Law, and then the Book of the Conſcience*; by which all our actions muſt be try'd and examined, for God keeps a Book of all our particular thoughts, though they were never ſo ſwift; and it is called Gods Book of Remembrance: Then the Book of our own Conſcience ſhall be opened, which is now ſo cloſed up in our Breſts, that no eye on earth but our own knows and perceives. Theſe Books being opened, we ſhall find then our ſins do agree in every Tide. Then there is a Book of Judgment, which this ſentence ſhall be pronounced by: Then laſt of all, there is a Book of Life, in which all our names are written, and that was the Book which *Moſes*'s zeal did deſire that his name might be blotted out, rather than his Maſters name ſhould be blaſphemed. Gods Book is unalterable, and cannot be changed, or defaced by time. Mark I pray you, before the Sentence is denounced, the Books ſhall be opened: Firſt, the Book of the Law, and then, Secondly, the Book of our Conſciences; the one ſhewing a man what he ſhould do, the other what he hath done. Againſt the Book of

A marvelous thing

of the Law none shall be able to except. *For the Commandments of the Lord are pure and righteous altogether*: And as for the Book of Conscience, who can deny it, or except against it, seeing the Lord will then judge man, not by another man's Conscience, but by his own, the which he hath always had in his own keeping, even in his bosom?

Psal. 16.

Doct. 1. *All our thoughts, words and works must come to judgment.*

Now seeing here what is meant by the Books, namely, every mans particular Conscience: Let us come to search what be the things written in this Book; and first, what use we are to make unto our selves from this. *Every man's Book shall be opened*, &c. First, in these Books are written the very thoughts of our hearts; none so secret, or so close, but it is here recorded. Secondly, every ungodly speech, every idle word of our mouth. Thirdly, every act that men do, though never so closely done. *Thou hast sealed up our sins in a bag*, saith *Job*, to shew the exact kind of keeping them against that day of account. Surely, if there be any thing in man to be marvelled at, I must needs confess that this is a wonderful work of God, that he hath given to every man, and woman a conscience which is like unto a Book, in which are recorded all our thoughts, words, and works. A wicked man, and an unchast woman, how many thousand vile and filthy thoughts have they in their minds night and day? their hearts burn in ust and uncleanness; now they pass away from them, they regard them not, they make little or no account of them: but know they are all writ-

1. *In the Books of our Conscience is written.*
1. *Our thoughts.*
2. *Words.*
3. *Our works.*

ten in this Book of thy conscience, thy conscience marketh them, thy conscience writeth them down, and if thou repent not of them, and leave them, O woe unto thy soul, *when those Books come to be opened, and read over:* for then thy conscience will accuse thee and lay unto thy charge every one of them in order. *Thou hast set my mis-deeds before me, and my secret sins in the sight of thy countenance,* saith *David.*

Again in the heart of man what anger, what envy, what malice lurks therein, and they pass it over, and think it no matter? Well know (beloved) that unless you repent of the very thoughts of your hearts, even these things will be found written in the books at the day of Judgment, and what a lamentable thing will that be.

Secondly, as our conscience is privy unto all our thoughts, and will accuse us of them at the day of Judgment: So all our speeches are noted within. What a number of prophane speeches pass out of the mouth of wicked and ungodly men and women? What horrible and blasphemous Oaths? What cursed speaking, lying and slandering? Now a wicked person that thus abuseth his tongue so many several times in one day, he cannot for his life remember them. Well, know that every sinful word thou speakest, is *written in this Book*, there it is recorded; and when this book of thy conscience shall be opened, it will discover all thy sins, not only thy filthy thoughts, but every wicked word.

Our

Mat. 12. 35.

Our Saviour tells us, *That we must give account of every idle word at the day of Judgment*: and though men labour to forget the and slight them by pastimes and compa yet they are written in their consciences, one day must come to Judgment. I this I intreat you, that we must all ha Resurrection, and then give an account o our actions, whether they have been goo bad; the number is here set down in word *all*, as in the 25. of *Matthew*, *All appear*, all must arise and give an account this Judge, Nor must we imagine, that shall be called particularly, or, one by like a Jury Impanelled, or like a Compa or Corporation, as first one, and then ther. No, it is said, All must arise toget and give a reckoning how we have beſto our Talents. If it be so, how then sh this awaken us all, and cause us to look our lives, and to learn to know of wha are made, and to make a Covenant with eyes, as *Job* did; and to confess with though we be now rich and strong, as was, that corruption is our Father, and the worm, thou art my Mother and Sister; and to set a watch before our mou as *David* did; and to lay aside our vain and idle mirth, which (as *Solomon* saith) not want iniquity, seeing all of them come to judgment.

Thirdly, If we come unto the lives men and women, why (alas) they be thing almost but a continual practice of and the sins of mens lives be innumer

en as the Sand on the Sea-shore. Now ough mens lives abound with so many thou- nd sins, yet we see that man perceives not, r knows one quarter of his sins. It may be knoweth some, but forgetteth the greatest rt of them: But yet they be all written in e *Book of Conscience*; and they shall all come judgment, when these Books shall be made anifest, though never so secret; for thy nscience doth mark them all and pen them own against the day of account.

There is no sin so secret, that God will t bring to light; yea all our sins shall be scovered and laid naked before them; hat hath been done in secret, shall be blished on the house-top and shall come to ght.

1 *Cor.* 5. 10. *Mat.* 12. 31. *Eccl.* 12.

2 *Reason.*

And there is reason for it, First, because shall make the sinner the more ashamed d tormented for his sin: For the more a an comes to see the number and greatness his sins, the more 'twil vex his Soul, and rment his heart: As a man that is in debt, e more he thinks of his debt, the more it oubles him, so it is with a sinner, his sins e debts set upon God's score, and registred his Books.

Secondly, that the wicked may not plead t guilty, God will take away all colour of cuse: *They shall have no cloak for their sin,* nd if it were not so, they would be ready say, *Lord, when saw we thee an hungry,* &c. he Lord doth as every righteous Judge doth ought to do, convict them before he con- mns them.

Now

Now seeing what is meant by this *Book of Conscience*; and likewise what be written in them, even all our Thoughts, Words, and Works, let us Come to see what use we are to make of this Doctrine.

Use 1. Hence, first of all, we may observe the endless love and mercy of our God toward us, foretelling every one of us, now of the opening of these Books, that our Consciences shall be laid open, these books unclasped, and that all our Thoughts, Words, and Works must come to Judgment? Surely it is to this end and purpose that we might prevent the danger that is to come, and labour to keep a good conscience washed and purged in the blood of Christ, that it may not lay to our charge any one sin, but assure us that we are in the favour of God.

Use 2. Secondly, We, see here, that it is not enough for a man or a woman to abstain from evil words and works, but evil thoughts, likewise; the very lust of the heart. *Paul* complains of this, and *Peter* bids *Simon Magus repent and pray, if perhaps the thoughts of his heart might be pardoned.* How ought then every Christian man and woman to be wary of their words yea, of their thoughts, seeing we must give an account for all; and our own conscience which is within us; will bear witness against us; and this we ought to take notice of, if the book of our conscience be foul, that we do not sink under the weight of despair; and if we be clear not to presume of our selves, as *Peter* did, but rather with *David*, desire the Lord, &

enter into judgment with thy servant, for in thy sight no man living shall be justified. But y, O Lord, I will not dispute the cause ith thee, for if I propound my Righteusness, thou wilt condemn mine iniquity; e may justifie our selves before our selves, t not before God; and not by pleasing r selves, but displeasing of God, for our ooks shall be opened, saith the Text, and at is the Touchstone, to try whether we ave done good or ill, *St. Augustine* conesseth, O, saith he, I want mercy, and as fugitive, I return and seek for peace, and onfess I am not worthy to be called thy reature, my conscience tells me so, which the witness that I daily and hourly bear about me. And why should we carry this ook within us? Some will say, I answer ecause God will be just in all his ways, and ighteous in all his dealings, and because ur own sins which we have committed, we e apt to smother, and because we think e have committed them secretly, and that o man hath seen us, we will deny and forget them; therefore hath God placed this ook in our breast, which is our Conscience, hich will either excuse or accuse us at that ay. I doubt not but the Children of God e careful over their very thoughts, and ords: For a wicked carnal man may abstain rom some grievous sin, but it is a note of a ue Child of God, to repent of his evil houghts, and to be careful over them continually.

Thirdly, Seeing every mans conscience is his

Use 3. This shews the misery of such as have polluted consciences.

his book, and every mans sin is penned therein: We may see the woful misery those that have defiled Consciences, wi and unclean hearts. For look how Consciences do accuse them, even so God condemn them. And having not re ted of their sins, they carry a torment them; namely, *a guilty and accusing C ence, which is their Judge to condemn them, their Hell to torment them.*

Use 4.

Fourthly, Here is condemned that wi ness of many in our days, who never t of this; but if they can hide and co their sins from the World, they think have done very wisely. But alas, alas, ceive not thy self, nor thy own soul: taketh a view of all thy actions; he no thy dark shop, thy false weights, and m wares. He is light it self, and shall not he Justice it self, and shall he wink at unr teous dealings? He knoweth the heart; can the deceitful tongue of mortal man ceive him?

If then this be so, what manner of ought we to be in holiness of life, and bla less Conversation? How should we set a w over our tongues, and be sure to have an to our feet, to abandon all our evil thoug But alas! We think not of this day, it not enter into our hearts; for if it would men lye, steal, commit adultery? were impossible. Call to mind then beti this day of reckoning and accompt, tha thou goest on in an evil course and of sin, that one day thou must come to

com

mpt, when all thy sins shall be discovered,
d laid open to all, to Angels and to men,
e pity that mans case whose cause being
d, is like to be heard before the Judge that
ll do Justice, and so can look for nought,
t to be undone for ever; and yet never
nsider what reckoning we have our selves,
make at this day of the great *Assize* of all
e World.

Fifthly, Seeing the Book must be opened, *Use 5.*
d every mans conscience must come to
nning, because sentence shall pass, and
dgment shall be awarded according to the
ngs written therein; How should this
use us all, both *Minister*, and People, to
our to get a good Conscience? if thy con-
ence be good, thou shalt no doubt be blest
d; if thy Conscience be filthy and pollu-
d, thou art cursed: And therefore it
ould be our chiefest care, our chiefest stu-
, and our chiefest desire all our life time,
keep a good conscience. Now if you ask,
w it is possible to get a good Conscience; *The way to get a good conscience.*
nswer, for the getting and keeping of
th and a good conscience, we must know
is done by the use of the Word of God.
ctifie them by the Truth, thy Word is the Joh. 17. 15
th. And therefore we must intreat the
ord to exhibit unto our minds the certain
stimony of his saving Grace, which he hath
egun in a work in us, which will make our
onsciences tender, and good Consciences,
hen those Books shall be opened, and so
our out his holy spirit into every one of us
at it working in our hearts, we may do
that

that which is pleasing in thine eyes to
in thy Commandments, and to keep
Judgments, and that by the Ministry of
holy word and Sacraments (indued wi
justifying faith) to believe in the Nam
thy Son, and so being made partaker
Christ's Righteousness, we may have
books of our consciences found perfect,
all our mis-deeds cancelled, and that
no longer we may have the spirit of bon
and of fear, but the spirit of thy gracio
doption, which maketh us cry, *Abba Fa*
which we cannot do without this, in ha
a good conscience before God and all m
All Graces of God's Spirit are wrought by
word. But that we may get a good co
ence, we must.

1. First, repent of all our sins; we must kn
by the Law of God what is sin, and wh
not.

2. Secondly, We must know the heavy cu
of God even for sin, that the reward of
is death eternal, both of body and soul.
men do by nature sooth themselves in t
sins, and though we hear of God's Ju
ments against sin yet whose heart is touch
and troubled? Thus we run on still in
and fear nothing; they mean well they
but live ill, and think all well.

3. Thirdly, Till we see what sin is, and th
see the curse of God due to sin, we shall
ver seriously try our consciences, and see h
our sins have wounded them, that so we m
repent us of sin.

4. Fourthly, we must be grieved for our

must acknowledge and confess them, beg-
ng for the pardon of them; *and to hunger and*
rst after Christ Jesus. For there is nothing
t can purifie the conscience and quiet the
art, but only the blood of Jesus Christ
plyed to our souls by faith with perswasion
the forgiveness of them.

Mark here then (beloved) when a man
hus truly humbled for his sins, and beg-
the pardon of them with sighs and
oans, then will the Lord send down into
soul *his blessed spirit, to assure us of God's* — *Acts* 13.9.
cy, of the pardon of our sins, that our wounds
Conscience are healed: And this is done by the
ans of a lively Faith, which purifies the Con-
ence.

Hereby we may perceive that most men
d women are in a woful case; for (alas)
e greatest part are ignorant of the Law of
od, and know not what sin is, and what is
t sin, and therefore cannot possibly have a
ar Conscience: *For whatsoever is not of Faith* — *Heb.* 11.9.
sin.

Again, though men see their sins, and of-
ntimes their Consciences check them for
s, yet how few do bewail their sins? For
m perswaded that there is not so wicked
inner living, but sometimes his Conscience
ecks him: Indeed men see not the danger,
d feel not the wounds of the Conscience,
cause now their Books be clasped, they be
ut up, their seared Consciences be now a-
ep; but the day will come that their Books
ust be opened, and their secrets declared,
d then their Consciences will accuse, con-
demn

demn and torment them so, that they wish they had never born,

Again When a man or woman hath ten a good Conscience, so as being truly bled for their sins, and begging pardon find some assurance of God's love in C and that now their Consciences do not them; even then must men take no less to keep and preserve a good Conscienc do nothing to wound their Conscience *Lord*, saith, *David, a wounded Conscience can bear?* A man's Conscience is a very der thing, it is like the apple of thine if it be prickt but with a pin, it will no ly blemish the eye, but endanger the so the Conscience is a tender thing, prick it by sin, it will blemish thy consci wound it, and even make havock of thy And therefore saith *Solomon*, *Countergu heart, and watch over thy soul*, Prov. 4. 4. thou do nothing that may wound thy co ence.

Means to preserve a good Conscience.

Now that we may keep these books o count (our Conscience) pure and good, must do two things. First, avoid all th that may any way hurt a good Conscie Secondly, Use all good means and help cherish a good conscience. In truth all hinders a good conscience. Sin is that w doth wound the Soul, maketh shipwr of a good Conscience, that is the very o throw of mens Souls, And therefore if would keep a clear Conscience, take hee sin, which wounds a good Conscience, *make's it unable to stand before God at the la*

What be the lets of a good Conscience.

But there be two special lets and impedi-
nt of a good Conscience: First, Igno-
ce of the Law, and the Word of God:
when a man knows what is sin, and
at not, how can he take heed lest he wound
own soul? And therefore we see, let a
n come into his house at mid-night, he
find nothing amiss and out of order; but
a man come in at noon, then he can espy
least disorder: Even so poor ignorant
ls, not knowing the Law of God, cannot
any wound in their Consciences, nor no-
ng amiss in them; but let them once
ne to the Word of God, and look in his
s, then they shall find themselves much
of order, to have wounded souls, and
iled consciences.

1. *Ignorance. Simile.*

Then the other impediment of a good
nscience is worldly lust; namely the love
d exceeding desire of riches, honour, plea-
es, &c. and he that suffers these desires
rule too much in hs heart, cannot possibly
ep a good conscience.

2. *Worldly lust.*

And here I would advertise every Christi-
, First, To do all things that may serve and
erish true saving faith, whereby our souls
y be assured of the love of God, in Christ
us, for the pardon of our sins. For
ith is the root and foundation of a good
nscience. And without Faith there can be
good conscience. Now to preserve Faith,
must often hear and read in the word of
od, repent of our sins; acknowledge and
nfess them, and be humbled for them, and
lk in the path of Faith and Repentance,
and

Rom. 6.

and in so doing we shall find more and
the comforts of a good Conscience.
therefore we must take heed that we do
thing to break off the feeling of Gods
for to wound our poor consciences.

Secondly, We must endeavour in all
to obey Gods Will, and to bear a con
purpose, not to sin in any thing, for a
pose to live in sin, and a good Consci
cannot stand together, so that where a
pose is to live in sin, there is neither faith
a good conscience.

Thirdly, We must walk with God by
ample, as *Enoch* and *Elias* did; so to
our lives, as if we were always in the
sence of God; and likewise to reme
that his eye is the all-seeing eye, thoug
think none doth behold us, yet God se
and will punish us; but remember this,
this will make us keep a good Consci
and the want of this maketh man bold
because they consider not that, that God
them, and that they have a conscience w
them.

And another Book was opened, which is the Book of Life.

What is meant by the Book of Life

THus when Christ Jesus hath examin
Books of mens consciences, to
what is therein written, that Judgment
be awarded accordingly, now he shew
that he will open a second Book, and th
even the Book of Life. And of this
of Life we shall see often mention ma

e Word of God, both in the Old and New
estament; as that of *Moses*. *Oh this people*
ve grievously sinned: therefore now if thou
rdon their sins, thy mercy will appear; but if
ou wilt not, I beseech thee race me out of the
k which thou hast written. Again, *Let them*
put out of the book of life, neither let them be
itten with the Righteous. Again, *He that*
vercometh, shall be cloathed in white aray, and I
ill not put out his name out of the book of life.
nd the Holy Ghost speaking of the Heavenly
rusalum, saith, *There shall enter into it no un-*
an thing, neither whatsoever worketh abomina-
n or lies: But they which are written in the
mbs book of life.

Now if you would know what is here
eant by the book of life, it is the book
the which all the Names of Gods Elect,
ich in his Eternal purpose he hath chosen,
written as it were with Letters of Gold:
is nothing else but the Almighties Eternal
unsel, Purpose and Decree, wherein he
th elected and chosen a certain company
mankind, to bestow eternal life upon
em: For we must not think that God hath
y need of a book, but only for our under-
nding he speaketh thus. Even as a Cap-
n Records the names of his Souldiers, to
l them one by one; and as in Cities the
mes of the chief men be Recorded: So
d hath, as it were, Enrolled the names
ll his Saints, and Engraven them in
book of life, with Letters of Gold
ever, so as not one of them shall pe-
. Thus seeing what is meant by the

Exod. 32. 31,32.

Psal. 69. 18.
Rev. 21. 7.

Rev. 3. 2.
Phil. 4.3

Book of Life, let us see what we may le hence.

Doct. 1. *God hath a Book of Life, wherein the names of all the Elect are written.*

Hence then we learn, That God ha Book of Life, wherein the Names of all Elect are written (the places make it m fest) who is able to call over his servants people by their names, even as Records kept in a City, or Corporation, wherein names of all that are free in the same written: so perfectly are all the Elect kn to God, who can call them all over by n Let us hear the reasons for the further co mation of the same point.

Reason 1. *John* 10.

First, He is the true Shepherd of his Sh now every good Shepherd knoweth Sheep, *I am the good Shepherd, I know my S and I am known of mine.*

2. *Rev.* 2. 18

Secondly, The knowledge of God in is so exact and perfect, *That nothing can secret that is hid from him. He searcheth heart, he trieth the reins, and understandeth hearts long before. His eyes are like a fla fire, and his feet like fine brass*, as St. *John* to shew that nothing can be hid from sight.

What is the Uses.

Use 1.

First, Hence we must behold the bl and happy estate of all the *Elect and Children of God:* For all these which be ten *in the Book of Life*, be blessed and h for ever. *If thy name be written in the of Life, thou shalt never perish.* Christ not blot out thy name out of the Bo

Life, but acknowledge thy name to be in his book at the latter day, to thy endless joy and eternal comfort, *whom God loves once, he loves to the end.* Rom. 11. But woful and wretched are those that are not written in this Book, for all those shall be shut out of Heaven, whose names are not in the Book of Life. Rev. 21. 27.

But here we must take heed of the carnal reasoning of wicked men and women. Many there be who reason thus; If I be the child of God, and written in the Book of life, let me live as I list, nevertheless I am sure to be saved. Others say, if I be a reprobate, and not written in the Book of Life, I am sure then I shall not be saved, although I live never so well: Take heed, I say with St. *Paul*, that ill words do not corrupt good manners, we know that God made us without our help, yet he will not save us without our help, whether we will or no: Poor souls, they know not what they say? they speak flat contrary; for if God hath elected any man or woman to eternal life, he hath ordained that they should walk in the way leading thereunto and by their good which others behold, may glorify their Father which is in Heaven: And it is impossible that they should run on in sin, and live and dye therein. And therefore, if men thus reason, they do even cast away their own souls, and with *Cain* and *Judas* become their own Judges and Executioners, but let all men know that as God hath ordained some men to eternal Life, and written their names in Heaven, so he hath appointed them the means to walk in, to bring them thereunto. Rom. 8. 3.

Use 2. This shews what care the godly ought to have to know that their names be written therein.

Secondly, We are taught here, that Lord hath a Book of Life, wherein all Names of the Elect be written; we see he what must be our chiefest joy and best fort; even this, to know assuredly, tha Names are written in the Book of Life. Christ himself will teach us in that spec his unto his Disciples, which rejoyced because the Devils were subdued under t and cast out by them; Nay, rather, (our Saviour) *Rejoyce that your Name written in the Book of Life.* But alas, wh we rejoyce in? To be the Son of a rich a Gentleman or Nobleman? To have Gol Silver, Lands and Livings? This makes m bear themselves aloft, and presume so of their own strength and power, that forget God and a good Conscience, must stand them in great stead at the their life: but who is he that rejoyce this, that he is the Son of God, and th name is written in the Book of Life.

Note.

Well, Having thus observed fro Word of God, what is understood Book of Life, namely, the eternal dec God's Election: Here-hence cometh weighty points to be considered of us: Whether it be possible for the child o to know whether his Name be written Book of Life or no. Secondly, if possible, then by what means we may to this knowledge, to be assured th Names be in Heaven, that we are in the ber of those that shall be saved. And are two most necessary and fruitful po

be known of all good Christians.

Now concerning the first, whether it be ossible for the Child of God to know whether his Name be written in the Book of Life r not? The Church of *Rome* holds, that no an can certainly know whether he be the ue Child of God or no. Nay, they condemn this as a foul fault, and bold presumption, for any man to be certainly perswaded this, that he is the Child of God, Elected Christ Jesus, and that his name is written the Book of Life. They say we are to ope well, *&c.* But (alas) shall we venure the Salvation of our Souls upon an uncertain hope? No, we must go further, and abour to be assured, and certainly perswaded of this hope, that our names are written the Book of Life.

And, That a true Christian, man or woman, may assuredly be perswaded, and certainly know that he is the Child of God, it s out of question, if he will believe the Holy Ghost; else why should St. *Peter* will us, *to ive all diligence to make our Election sure.* And why did our Saviour bid his Disciples *rejoice that their Names were written in the Book of Life*, if they could not know it? Again every Article of our Christian Faith doth confirm the truth of this Doctrine, where we are taught to believe the Catholick Church, and that we are of the number of God's People: We believe the pardon of our ins, and that we shall have Life Everlasting.

Now then we see how little we are behol

1. *Whether it be possible for the child of God to know whether his name be written in this Book of Life.*

1 *Pet.* 2. 20. *Joh.* 10. *Rom.* 2. 16. *Luke* 10

den unto the Church of *ROME*, whom h
that we may not be certainly perswaded
Job 19. our salvation but must only hope well.
Rom. 8, 4, 1. not *Job* know it? Did not *Paul* before k
it? Then let no man doubt of this, tha
Children of God may and do know it,
they shall be saved. And therefore le
believe this doctrine and embrace it :
withal let us abhor the Doctrine of the Chu
of *Rome*, which is contrary to the Gospe
Jesus Christ. For what comfort can
Christian have, till he knows that he is
Child of God? How shall we dare to
upon God ? How can we be at peace
our souls? With what comfort can we
form obedience unto God, except we
this blessed perswasion, that our names ar
this Book, and that we be the elect and
sen of God?

Secondly, Now the next question is, H
any man or woman may come to this cer
knowledge, whether his name be writte
this Book, and how he may confidently
perswaded whether he be the Child of G
or no? And this you see is matter of no s
moment; but such a thing that concerns
Souls very nearly, and therfore let us
very careful to listen unto it, that we be a
to prove our selves, whether we be in
2 *Cor.* 13. Faith or no, whether we be the Sons of G
or no; and so whether we shall be saved,
not. Oh it is matter of endless comfort
Gods Children, when they know this, t
they be the Children of God, and that e
nal life belongs unto them, it will stir th

up to obey God with joy and chearfulness all the days of their life.

Now there be two ways to know it: One is by ascending up to Heaven into the Privy Council of God, but this is a dangerous way, and not to be attempted by any man, because *Secret things belong to God, but things revealed, to us and our Children; and his ways are past finding out.* And therefore this way no man dares assay.

By what means we may come unto this knowledge Deut. 25.

Besides this, there is yet another way to know this, and that is by descending and looking into our selves, and by certain marks and testimonies in our own hearts to prove that we are in the number of Gods Elect. For as *Solomon* saith, *As water sheweth face to face, even so the heart sheweth man to man:* Even as a glass sheweth what a mans face is, so will a mans heart and conscience shew what he is in the sight of God. Then, if you would know whether your names be written in the Book of Life, that is, whether you be the Elect of God, and Heirs of eternal life, you must now enter into your own Souls, *Prove your selves*, and you shall certainly know whether you shall be saved, yea or no. For if thou find in thee the true mark and notes of Gods Children, thou needest not fear but that thy name is in this Book, and thou shalt certainly be saved: but as for wicked and prophane men and women, that make no Conscience of sinning, they shall, in spight of their teeth, upon this examination, utter this doleful tune; *I am a sinful wretch*, I know not what will become of my poor soul at the

Prov. 23.

2 Cor. 13.

day of Judgment. And therefore that
might in some measure try our selves,
judge whether we be in this book, and
shall be saved, let us search out of the H
Word of God some certain marks of G
Children.

Marks of Gods children by the Spirit.

The first mark whereby we may kn
whether we be elected, or not; is the
ward testimony and witness of Gods Spir
Ye have not received the Spirit of bondage
fear again, but ye have, &c. Whereby
Paul tells us, that wicked and ungodly
ners, which have not the Spirit of God
guide them, but live in sin, have only
Spirit of bondage, they have no true pe
in their Souls: but they that be the Child
of God, have the Spirit of Adoption, wh
seals unto our hearts the assurance of Ad
tion and Election, and doth make it kno
unto us, that we are Sons of the Almigh

Rom. 8. 16.

For his Spirit doth witness to our Spirit, that
are the Sons of God.

Rom. 8. 15.

And that no man might deceive himse
and think he hath the testimony of the Lo
Spirit, when he hath it not, Saint *Paul* giv
two most excellent Notes, to know whethe
we have the testimony of the Lords Spir
yea or not; it makes us cry, *Abba Fath*
Where the Spirit of the Lord doth witness
any mans soul, that he is the child of th
Lord, it will make him cry unto God, an
even fill Heaven and Earth with crying an
tears, with sobs and sighs, for the pardon o
his sins, as *David* did, who in the sincerity
his heart, humbly confessed his sins unto th

Lord,

Lord, and left it unto posterity to be said and sung in the Church for a Testimony of his unfeigned repentance; and he which hath not this in him, that he cannot cry unto the Lord for the pardon of his sins, this man cannot truly assure himself that he is the child of God; and though men say they hope to be saved, yet (alas) they seldom or never pray unto God for the pardon of their sins; but carelessly pass them over, if they be troubled for them, with good company and pastime; just like a man that hath burnt his finger, puts it into cold water, which for a time asswages it, but pulling it out again, it inflames and burns the worse.

Secondly, If we find by the Testimony of Gods Holy Spirit, that we are the children of God, it will make us not only to be earnest with God for the pardon of our sins, but it will make us cry *Abba Father*, that is, it will make us bear the tender affection of a dutiful and obedient child, so as we shall be afraid to offend so loving a Father, not so much for fear of the punishment due for sin, as for offending so loving a God, who hath loved us from the beginning. And therefore all those which delight in sin, and are not afraid to offend God, surely they can find no assurance that they are the children of God. And therefore if you desire to be assured that your Names be in this book, labour to find this Testimony of Gods Spirit, to witness unto your souls, that you belong unto God, and labour to be earnest in prayer unto God, for that is a special work of Gods Spirit. 1 *Cor.* 2. 20.

2. *By the Word.*

The second means whereby we may know whether our names be written in the Book of Life, is by the Word of God; For the Word of God tells us, *Whosoever believeth in Christ, shall be saved.* But the Child of God hearing this promise, opened and applied by the Ministry of Gods Word, is able to say, I believe, and am able to apply this promise to my self. For a man that hath faith, knoweth that he hath it: And therefore can say, seeing I believe with all my heart, surely I know I shall be saved.

3. *By the Fruits of Election.*

Thirdly, Besides the blessed Testimony of Gods Spirit, which cannot deceive, and the Witness of the Word of Truth, we may know our Election by the fruits and effects thereof. As we say, a man is a live, so long as we see him breathe; and can judge of the Tree by the Fruits: Even so by the effects of Election, we may know whether our Names be in the Book of Life, or not. Now the Fruits of election be set down by the Holy Spirit, that all men may be able to examine and try themselves, and know whether they be ordained to life, or not. *Whom God predestinated, them also he called; and whom he called, them he also justified: and whom he justified, them also he sanctified.* Rom. 8. 38.

1. *Calling*
2. *Justification.*
3. *Sanctification.*

Where we may behold the marks of our Election; for all that be elected unto Life Eternal, and be written in this Book, they be first, *called*, secondly, *justified*, and thirdly *sanctified*. So then, if you would know whether you be elected to life, look to those three effects of *Election*. Art thou *called?*

Art

Art thou *justified?* Art thou *sanctified?* Then sure thou art *Elected*; but if thou hast not these three, then thou canst not assure thy self of thy salvation.

So then the first fruit of our Election is our Effectual calling: When as God doth by the Preaching of the Gospel call us out of the World from our old sins, to be of the number of his People, to live as his Children: As he did call *Samuel* three times, so *Samuel* did answer, and left his bed: And likewise as he did *Paul* when he went to persecute the children of God at *Damascus*; and so likewise he did *Matthew* from the receipt of Custom; So he did call *Peter* and *John* from fishing, and made them to be fishers of men. At this call being amazed, *Paul* fell to the ground; and it was the happiest fall that ever man had, for as one says, he fell a Jew, and did rise a Christian. 1. *Calling.*

Again, when a man cometh by the preaching of the Word, to see his sins, and Gods anger for them, he dislikes them, is grieved for them, bewails them, and begs pardon for them, and begins to become a new man, to believe in Christ, to seek after Gods Kingdom, as *Nicodemus* did. He which findeth the effectual calling in him, may assure his soul that he is predestinated to eternal life. But we must take heed that we deceive not our selves with an outward calling. For our Saviour saith, *Many are called, but few are chosen.* Many do hear the word of God with the ear, but we must labour to find the Spirit of God to preach unto our souls, to apply *Matth.* 12

ply the Word of God unto our Conscienc
to believe in it, and to obey it; this is th
which is found in every Christian, and t
which assures him of Eternal Life and Sal
tion, and therefore they which live in the
old sin, as blind, ignorant; and prophane
ever before (alas! How can they think to
saved, seeing God chuseth none, or sa
not any but whom he calls effectually
the Gospel, and severs from the rest of t
World?

1 *Thess.* 2. 12.

Secondly, The fruit of Election is Justi
cation. *For whom he predestinated, them he ca
ed; whom he called, them he justified,* &
So then here is another token and mark
know whether we be Elected, namely, o
Justification. Now this is a special Grace
God, to justifie a poor sinner that must b
saved; and whosoever is not justified, c
not be saved. *Justification* hath two par
first, the pardon of sin, secondly, the im
putation of Christs Righteousness. For b
fore a man can be justified, he must repe
him of his sins, know them, hate and ab
hor them, and beg the pardon of them, an
then Christ Jesus will assure us of the pardo
of them. And therefore if we would know
whether we be justified or no, we must loo
whether we have truly repented; yea, and
have been truly humbled for our sins, and go
the pardon of them all. Secondly, that we
may be truly justified, we must have a true
Faith in Christ Jesus, to lay hold upon him
and to wrestle with him, as *Jacob* did with
the Angel, and not let him go till he hath g
ve

2. *Justification.*

Parts of Justification.

en us a blessing, to be perswaded and assu-
ed in our souls, that Christ died for us, shed
is blood for us, obeyed the Law for us, and
ill cover all our sins and trespasses in his
ighteousness.

So then, mark the conclusion; where there
obedience and repentance, there is remis-
ion of sins; where there is remission of sins,
here is justification; and where there is ju-
lification, there is salvation. And this we
ust acknowledge not to have by Nature, but
y Regeneration, which is wrought in us by
esus Christ, being the Author and Finisher of
ur Faith and Salvation; and we must alway
onfess, that all the benefits and means of our
Salvation we have received from him; and
it is he that hath separated us wretched sin-
ners from the World, by an outward Vocati-
on, and inward illumination of his holy Spi-
rit, which hath already kindled Faith in us,
through the hearing of his holy Word: It is
by thy Grace that we believe in thee our Sa-
viour; and let us beg at Gods hands, that
our Faith fail not, but that he make it perfect,
that we may be justified and glorified in the
day of the Lord Jesus. And on the contrary
part, where there is no repentance, nor o-
bedience, there is no remission of sins; where
there is no remission of sins, there is no justi-
fication, and where there is no justification,
there is no salvation.

Note well.

No Salvation without Repentance.

O then, what shall become of those that
live in sin as *Pharaoh* did, and as *Dives* did,
and as the rich man, which said to his Soul,
Soul take thine ease, for thou hast goods laid
up

up for many years: These men trusted more the Creature, than in the Creator: *Mo* their Host, and Strength and Riches, th the Living God: These are such which de in sin, and never as yet could shed one tea their manifold and grievous sins, they ca

2 *Thes.* 2. 23. find themselves to be justified, they can h no pardon of their sins, so long as they in sin, and therefore if you would know w ther you shall be saved or not, labour firs all to repent, and to lay hold on Christ by fa that so he may cover your sins in his blo

Sanctification consists of two parts. The third fruit of Election, is *Sanctification*: and this is a special mark of Gods ch to be regenerate, to be sanctified. N Sanctification standeth in two parts, Fi they must die unto sin. Secondly, they m rise to Righteousness, and labour to kn Christ, and the virtue of his Resurrectio And Christs Resurrection must be our Rege ration, and our Regeneration must be our R surrection from sin and iniquity. And wo you know then assuredly, whether their nam be written in the Book of Life! Look u your hearts, if you find that you are sanc fied, if you hate your old sins and form evil ways, if you love virtue, and delight holy duties, then it is a certain token that

Rom. 8. 1: belong unto God. *For there is no condem tion to them that are in Christ Jesus.* But you do savour of the things which are of th flesh, and desire the Garlick and flesh-pots *Egypt*, lying in old sins, and drunkenness, an the like: why then certainly you have no a surance of Salvation, that you can be save

but you must rehearse this dreadful saying, *I know not what shall become of mi poor Soul, whether I shall be saved, or damned.* Nay, if thou live in sin, thou mayst justly fear that thou art a fire-brand of Hell; for *He that is born of God sinneth not*, 2 Joh. 5. 18. *And let every one that calleth upon the name of the Lord, depart from iniquity* 2 Tim. 2. Thus to die to sin, and to live in Righteousness, is a sure token that we belong to God. Thus you see how a man may come to know whether he be elected, and ordained to Life, or not: Now let us see what use ariseth hence.

Use 1. For comfort to the Godly.

Seeing God hath this Book of Life, in which be written the Names of all those that shall be saved and none of them shall perish: Hence proceeds endless comfort to all God's Children; if thou find that thou art the Child of God, and thy Name is written in Heaven, nothing can hurt thee: Though thou be poor with *Job*, sick with *Hezekiah*, in prison with *Joseph*, healed to death with thy Saviour Christ, yet nothing can hurt thee; may all the gates of Hell cannot prevail against thee; no damnation can come unto thee: *For if God do justifie, who can condemn?* Ro. 8. 34. For at the day of Judgment, Christ Jesus will take his Book of Life, and call us, saying: *Come ye blessed &c.* So as we shall not come to a terrible Judge, but to a most loving Saviour.

Use 2. For instruction.

Secondly, seeing it is so exceellent a thing to have our names written in this Book, to be the Elect Children of God; we should labour for this above all things in the World, for without this, we can have no sound comfort

for, either in this life, or death. And the
fore our blessed Saviour bids us in the Te
of *Luke*, Not boast our selves of Learni
of Wisdom, of Riches, whereas these
but vain things; but *to rejoyce that our N
be written in Heaven.*

This shews the necessity of Christian obedience.

Thirdly, Seeing God hath a book of Li
and hath written down the very names o
very man and woman that shall be saved,
hath withal shewed us the way that leads u
life, and unless we walk in this way, we c
not come unto it; it is our wisest course
to walk in the way that leadeth to life, in t
practice of Godliness. We are fair ves

Tit. 3.

of honour, and therefore must live *soberly,
ly, and godly in this present world.* Not to ser
sin and Satan any longer, but labour to die
sin, before we die unto Nature, and bu
sin before it bury us: for the Issues of sin,
will assure you bring nothing but vexati
and shame in this life, and perdition in t
life to come. O let us then, as the redeeme
of the Lord, walk from strength to streng
from virtue to virtue, from one degree
perfection to another, till at length we appe
perfect men and women before the Lord, a
there reap the happy reward, even the fru
tion of all goodness, and that for evermore.

The

The Great Assize.

The Third Sermon.

Rev. 20. 12, 13.

12. *And the dead were Judged out of those things which were written in the Book, according to their works.*

13. *And the Sea gave up her dead which were in her, and Death and Hell delivered up the dead that were in them: And they were judged every man according to his works.*

CONcerning the Book of Life, we have heard already what is meant by it; namely, the Counsel and Decree of the Almighty's Election, whereby he hath chosen certain men and women from out of the lump of mankind, upon whom he will bestow eternal life.

Secondly, We have learned that a man may, nay, every Christian man and woman ought to be assured that his *Name is written in it.*

Thirdly, We did set down some marks out of the Word of God whereby a true Christian may be assured he is Elected; Namely, *Rom. 8. 16.*

First, The Testimony of God's Spirit, which cannot lye.

Secondly,

1 Cor. 12.

Secondly, By the fruits and effects of
lection, as *Vocation*, *Justification*, *San*
cation, Love of the Brethren, and Obedi
unto all the Commandments of God.
therefore it stands us all in hand to labou
get assurance of Election, else we cannot
saved, *Luke* 10. 20. And without it we
have no true joy unto our Souls. Sur

John 3. 1.

mens careleſneſs in this point is great.
their care is to make their Lands and Le
ſure, which condemns them for their wan
care in this point.

After what manner all men ſhall be judged.

Now St. *John* proceedeth in the deſcrip
on of this laſt Judgment, even as it was
clared to him in a Viſion, in an Iſland
place remote: It was neceſſary to have
there; for being ſo private and free fr
company, his ſoul might the better be fi
with Contemplation to receive the Power
God: For when humane help is fartheſt
then God is moſt near to his Children.
then St. *John* ſheweth after what manner
ſhall be judged: *Even according to thoſe thi*
written in the Book, according to our wor
You have heard before, *That he ſaw all, b*
great and ſmall ſtand before God. None ſh
be wanting, or abſent themſelves. Now
might be wondred how ſo great a multitud
ſhall be judged, how every mans Boo
ſhould be read. and every mans Conſcienc
ſhould be tryed. For we ſee what a lon
time it holds our Judges here, to try a fe
perſons; ſuch calling for Evidences, ſuc
producing of Witneſſes, ſuch prefering
Indictments, &c.

Be

But *St. John* saith, that it shall not be so here, for all must proceed according to the written Records, *And According to those things which be written in the Book.* So as when Christ Jesus the great Judge shall once sit upon the Throne of his glory attended by his holy Angels, then shall the Book of every mans Conscience be opened, and then they shall afresh call to mind their former sins which they committed so freely and willingly, running into sin without remorse or fear, even as a Horse that rushes into the Battle.

Parts of the Text.

In these words we are to observe three special points.

First, Who they are that must come to this Judgment; namely the *dead.* Even they which have lain many a thousand years rotten in the Grave; and then likewise let us observe that God would have us certain of the last day of Judgment, first, *for his Glory*; secondly, *for our comfort*; thirdly, *for to retain us in fear of him*; fourthly, *that all might be inexcusable.*

First, God would have us certain of the time, First to exercise faith and patience: Secondly, to bridle our curiosity. Thirdly, to contain us in our duty; therefore saith the Apostle, *Be ye always ready for in such an hour as ye think not of, the Son of man cometh.*

Secondly, The means whereby they must be tryed; even by those things which be written and recorded in their Books, which is their Conscience.

Thirdly, The Touchstone of this Tryal: namely the Word of God: And first of the Persons

It

1. *Who are to be judged.*

It is not to be doubted, but that S[t] meaneth that all must come to judgment; *great and small must stand before God.* But doth he saith here, *And the dead shall be ed?* It is to be observed, that he nam expresly the dead, even those that have rotten so many thousand years, must com judgment, they must be called to acc their old sins must be now brought to l for these are the wicked thoughts of many nal men, that when a man is dead, he is then all his sins die with him, he is forgo and his sins are not spoken of. But Saint saith here, that even the dead must com Gen. 4. Judgment, even their old sins must come light, and they must answer for them. nigh six thousand years since *Cain* slew his ther, yet this sin of his is not forgotten; tho *Cain* be dead long since, yet his sins are dead: No, no, *Cain* shall one day come to Mat. 26. count for his sin. *Judas*, which did for lu sake sell and betray his Master many hund years agoe, is dead and gone; but at this he shall be called to account.

So in these our days many men think wh they die, their sins shall never be brough light. The Usurer getteth his goods by w ed and ungodly means, he groweth in wea when he dieth he thinks he shall never he his sin again. So the Drunkard, Sw earer, phaner of the Lords Sabbath, *&c.* They persuaded that death will end all their mis that they shall never come to judgm

they are deceived: and to prove the same
rist said to his Disciples, *Be of good chear,* *Mat.* 19.
gh the world hate and revile you for my sake, 20.
he told them, *for those sufferings here on*
th, that they should sit upon twelve thrones:
judge the twelve Tribes of Israel. A sha-
ow whereof we have in these our earthly
dgments, whereas you see the Justices, and
en of account sit with the Judge: not that
ey have to do with pronouncing sentence,
with the Judgment; but that amongst the
est, it is a token to them of honor and dignity
the sight of the people: according to which
eaning we read, *Luke* 13. 28. *That there*
ll be weeping and gnashing of teeth, when the
godly which had no conscience in them
hile they lived, nor once thought of his
ving account, shall see *Abraham, Isaac,* and
acob; meaning thereby all the godly, and
aithful, and all the Prophets in the Kingdom
Heaven; and themselves thrust out of
oors, and Heaven Gates shut against them;
eing in that case *Dives* was, who being in
ell, beheld *Lazarus* in *Abraham*'s bosom,
imself crying out for one drop of water to
ool that unquenchable heat which he suffer-
d, and could not obtain it. Then shall
ese wicked Worldlings which set their
arts only on their riches, pleasures and
referments, when they shall behold the
ighteous stand in great boldness and chear-
lness, be grievously terrified with horrible
ar, and wonderful amazement, and then
hall their conscience accuse them and their
inds change within them, and fight with
inward

Wisd. inward grief, and say within themselves *These are they who sometimes we have in* on, these are they whom we wronged in Estates, these are they whom we so much pressed and scorned; as indeed who are m derided in the world, than they that be disposed, and to their power live after Commandments, and in the fear of Go

VVisd. *These are they whom we had in derision*, and a parable of reproach; and said to our sel *We Fools thought their lives madness, and ends without honour: But now how is it they are counted amongst the Children of God, that their portion is amongst the Saints, and they are so highly in Gods favour? Therefore have erred from the way of Truth, and light of Righteousness hath not shined unto and the Sun of understanding rose not upon We have wearied our selves in the way of w ednes and destruction: and we have gone thr dangerous ways, but we have not known way of the Lord, nor lived in his fear, have we diligently walked with upright Co ences before God and Man.* Ah (poor soul it were well with them indeed, if De might have ended their woful misery: alas, alas, Death is even as a wide Gate, let them have some passage to endless woe misery. For when they be dead and bur their sins do not dye with them, their mis is not then ended: O no, then begins th misery and torment. Oh it were good t might have no more being after Death had been good for such men if they had ver been born; or being born, that they

en rather Toads or Serpents, for in Death
e have an end; but it is not so with the
ched and ungodly sinner; for when he is
d and buried, even then begins his greatest
e and misery; for the sinner that is dead
ny thousand years, must for all this come
Judgment. And therefore thou that livest
sin, in Adultery, or any other sin what-
ver, remember that though thou die,
thy sins die not with thee. No, no.
h thou and thy sins must one day come
Judgment. *Solomon* saith, *Remember O young
n, that for all this thou must come to Judg-
t.* Thy old sins and those which thou hast
mitted in secret, they must now come
light.

Seeing that the dead must come to judg-
nt, that have lain many hundred years in
Grave, and then their old sins, and se-
t sins must come to light; Oh let us then
ch over our lives, and have this still in
minds; well though I die, and rot in
Grave, yet my sins shall not die, my evil
ys cannot be forgotten, they must come to
ht, so that we may never dare to sin, think-
as many do, that when they be once
d, they must never come to an account for
ir sins. But St. *John* saith here, *That the
d were judged*, even those whom we for-
, and whose sins we would think should
er be called to account, even they must
me to a reckoning: *For God will bring ev-
work unto Judgment, with every secret
g, whether it be good or evil.* Eccles. 14.
which will be a terror to the wicked:

Use 1.

Teacheth men to dread sin the worker of all their woe.

But

Obser.

But the Saints of God are not afraid of
Tribunal, or Judgment-Seat; but in
quiet of a good Conscience they com
themselves in Jesus Christ. God puni
all our sins in strictness of right, but
mercy in deriving the punishment from
Jesus Christ.

In the next place St. *John* tells us how
shall be tryed, and according to what
dence sentence shall be awarded; nam
according to those things written in t
Books. Here is the Evidence, here
Witness to be produced; for a mans Co
ence shall be even as a thousand Wit
Now what is here meant by the Books,
have heard already; namely, the part
Conscience of every man and woman.
the *Samaritan* woman, *Behold, come and*
man which hath told me all things which I
done. Just so will our Conscience wit
gainst us; thy Conscience is the Book th
the Evidence: Again, the things that be
ten in the books, I told you they be all
evil thoughts, words, and works; not
ly our gross sins, as Murther, Adultery, D
kenness, *&c.* But in our books is record
ven our idle and vain words, every idle
filthy thought, our close and our secret
nay, our whispering and covert sins;
sins will then be brought to light, which
we have almost forgotten, and even stri
hide them from thee, which art the L
God. While we lived, we sowed our
and idle thoughts as a Husbandman doth
seed, which will one day rise up a

which we long ago thought had been forgot-
and entombed. *Mans* Conscience is
Register, as one day will appear plain-
and evidently to our sorrow; we shall hear
of every light transgression, and idle
word that we do but whisper against our
neighbour; and by these sentences must pro-
ed, and according to our deserts must Judg-
ent be awarded.

Now then, those which have good
oughts, yea, and Holy things written in
eir books, they be blessed and happy, for
ey shall not be ashamed: nay, they shall
glad to have their books laid open, that
eir *Obedience*, *Repentance*, *Faith*, *Love*,
Patience, &c. might be known and
ne to light. But woe then to all filthy
ers, Adulterers, *&c.* For the reward of
e sins is death, the wrath and curse of
d for ever.

But when our cause cometh to be tryed
ore God, from whom nothing is, nor can
hid, and unto whom nothing can be secret,
en no excuses can prevail; to say, *I have*
ried a Wife, and cannot come, or I have
ght this Farm, or that Yoke of Oxen, I
y you have me excused from this Tryal
all these shall not serve the turn, come,
must stand naked before the Judge; then
persuasion can prevail, neither any de-
es help us, or blind the Judge. Our first
rents, when God called them to Tryal for
ngressing his Commandments, and when
y fled from God, and hid themselves,
hough they were still in Gods presence

but foolishly they thought otherwise) did they answer for themselves, but by excuses? *Adam* speaks for himself, and says, *woman which thou gavest me, gave me of the Tree, and I did eat.* The woman likewise she thinks to escape by that means: *Eve* Gen. 3. 12. *The Serpent beguiled me, and I did eat.* So wise when King *Saul* had disobeyed God's Commandment, turning after the prey; being called to account, he devised a cunning excuse, and saith, Yea, *I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag King of* Amalek, *and have destroyed the Amalekites: But the People took of the Spoyl, Sheep and Oxen, and the chiefest of the things that should have been destroyed, to Offer unto the Lord.*

Amongst these may *Pilate* be reckoned, who against his own Conscience condemned Christ to death, and yet would excuse himself as though he were innocent in the case. *When* Pilate *saw that, he took water and washed his hands*, saying, *I am innocent of the blood of this just man*: All this shall not help the turn, their excuses must not free them, for their consciences tell them otherwise; no fair glozing tale shall then be heard, but the plain and naked truth shall be heard, and their own consciences shall testifie against us; so we shall not be able to answer one word of a thousand; we shall be forced to confess our mis-deeds, and can keep back nothing, but all must be manifest: And we shall not find it is in this world, when upon the hearing confes-

confession of our sins to God, we may cry
for pardon and hope to be forgiven; but
then shall our confession be to our open
shame, confusion, and endless destruction:
Yea, all the Nations and People of the world
that ever have been, shall be gathered before
the presence of this Judge, and their witness
in their bosoms. And the reason why they
shall appear, is, that that shall be called to
an account of their Stewardship; and after
tryal of their cause, he shall seperate the one
from the other, the just from the unjust, the
godly from the ungodly, the Sheep from the
Goats; for saith St. *Matthew*, *He shall send* Matth. 24
forth his Angels with a great sound of Trum- 31.
pets; and they shall gather together the Elect from
the four winds, and from the one end of Heaven
to the other. Whereby may be perceived,
that both the good and the bad shall be ga-
thered into the presence of the Judge, and
then shall just men shine as the Sun, and shall
be as it were quit by Proclamation, *Come ye*
blessed, which maketh the Apostle St. *Paul*
to break out into these words, *Herein is the*
love of God perfect towards us, that we should
have boldness at the day of Judgment: Therefore
do the Godly make their Prayers in an accep-
table time, and wish that this day may come
shortly. *Come Lord Jesus, come quickly.* This
is a comfort to the Righteous man, when his
Conscience shall be found blameless in this
day of Tryal.

Seeing that here is the evidence, and by
the things written in our book, in our Con-
science, we must be arraigned; and seeing

in our books be recorded all that we do, our words, thoughts, and deeds, and we must answer and give, and make up last account to this great Judge, and for ry idle word give an account; what acc shall those give who have been idle hear and idle doers of his Word?

1. *For Instruction.*

First, it must teach us above all thing look to our books, our Consciences, to them very fair and clear, that our book account be in a readiness; for our Consc ces shall either excuse or accuse us at day.

Therefore the greatest burthen a man bear, is the burthen of his own sin upon his Conscience, and pressing it d without any assurance of pardon, and so consequence *David* accounts that he is sed who is eased of the burthen of his Let them that fear the Lord, and love th own Souls health, give all diligence to m sure the remission of their own sins; av hardness of heart, drowsiness of Spirit, a Conscience which is seared, as it were, w an hot iron, which causeth the fearful Ju ment of God, and then at the last receives cording to that he hath done in this life, w ther it be good or bad. All must appear, fi St. *John*, and if all of us, then every pa us both Souls and Bodies, must be presen at this Tribunal.

This was the care of the blessed Apo St. *Paul*, *Acts* 24. in regard of this, T we must all come unto Judgment, and consciences must be laid open, and we ju

according to the things that are therein recorded; this made that holy Servant of God, to take all possible pains to keep a clear Conscience before God and man. O that we could imitate this blessed Apostle, that seeing we must all come to Judgment, seeing our books, even our consciences must be opened and disclosed, that we must receive sentence of Salvation or Damnation, according to the things written in our books: oh that we could labour and endeavour, that no filthy sins might blot our books, but that we could keep them clear and fair in the sight of God. It ought to perswade us all, above all things in the World, to look unto this, to keep the book of consciences fair: *for if our Consciences do accuse us, God is greater than our Consciences, and will much more condemn us.* *Acts 24.*

Secondly, Seeing that sentence must pass according to the things written in our books, and those be not only the gross sins of the World themselves, but even the vile and unclean thoughts of our hearts, even these must come to Judgment; then let us also be careful to avoid, not only the outward actions themselves, but even those unclean thoughts of ours; for even they must come to Judgment. Alas, many men think thoughts are free, and they shall never be arraigned for their vile and ungodly thoughts: but St. *Paul* saith, *Thoughts (shall either excuse or accuse us.* And whosoever doth truly repent, they do repent even of their vile and ungodly thoughts; for if we had no other sins *Use 2. This teacheth us to avoid all sin and the least evil.* *Rom. 2. 2.*

written in the books of our Consciences, b
even our sinful thoughts, even they w
enough to condemn us both body and s
for evermore.

Neither may we content our selves
think we are in a good case, if we ca
like the proud Pharisee (which did jus
himself before God and man) *I am no D*
kard, nor Fornicator, nor Extortioner, &c.
let us look to our own book, that there
not so much as an idle word written th
that hath not been blotted out with the
of true Repentance, for even they must
to Judgment, as our Saviour saith, *I sa*
Mat. 9. 26 *you, that for every idle word that men*
speak, they shall give an account thereof at th
of Judgment.

And that we might know in partic
what is written in our books, St. *John*
Rev. 28. *That we shall all be judged according t*
Mat. 25. *works.* So it is, 2 Cor. 3. 10. *We must a*
pear before the Judgment-Seat of Christ, th
very man may receive the things which are
in his body, according to that he hath
whether it be good or evil. We shall be j
ed, and receive reward according to
works. If thy works be good, then life,
ry and salvation, but if thy works be
then Death, Destruction, and Damna
Good works, although they cannot m
yet they will shew that Faith which la
the heart. So when any evil man dies, as
ves, his evil works go with him, his g
Conscience will not leave him, neither
nor death. Wherefore this day of Judgm

ay be well called the day of Revelation, when all that is now hid shall be revealed and made known. Here on Earth many things are kept close hid, and hudled up; but God shall lighten all things that are hid in darkness, and make the Counsels of the heart manifest, 1 *Cor.* 4. 5. And at that day God shall judge the secrets of men by JesusChrist, *Rom.* 2. 16.

Hence then we see, that all men and women shall be tryed at this dreadful day, even by their works; either they shall be acquitted and absolved, or else condemned by their works: For though no man can merit life and salvation from the hands of God by his works, yet we must know, that Judgment shall proceed at the last day according to their works, if thy works have been good, just, holy, and pure, then thou shalt receive life, happiness, glory, salvation, but if thy works be found to be wicked, unjust, and ungodly, then nothing else but death, hell, and damnation belongs unto thee for them. God told Adam, *In the day that thou eatest of the Tree of life, thou shalt surely die the Death.*

Our Saviour teacheth us, that a cup of cold water shall not go unrewarded with him at the last: And of *Cornelius* it is said, That his prayers and alms are come up for a memorial before God. And to this agreeth the Author of the Epistle to the *Hebrews*, *God is not unrighteous to forget your works and labour of love*, &c. And as in regard of the godly, sentence shall be awarded according to their works: So likewise in regard of the wicked,

Doct. *Men shall be judged according unto their works.*

Mat. 10. 12. *Acts* 10. 4

Psalm 50.

Use 1. This teacheth us to be rich in all good works.

These things hast thou done, &c. And again *was hungry, and ye fed me not*, &c.

Well, what should this teach us seeing we must all receive sentence, even according to our works? Surely it ought to move us above all things in the World, to labour to be bound in all holy Duties and Graces of God's Spirit; in Knowledge, Faith, Repentance, Love, Zeal, Cloathing, Feeding, and Lodging the poor members of Christ; for according to our works, so shall our reward be: for though our works can merit nothing at the hands of the Judge, yet he being a most bountiful and merciful Saviour will crown his own works in us, and reward them in his mercy though we merit nothing. Dost thou relieve a poor member of Jesus Christ? Dost thou give a Cup of cold water to a Prophet or Minister of the Word of God? Christ doth promise thee of his truth, he will not that thee lose thy reward. True it is, a Cup of cold water is a mean gift, and far from any merit; yet Christ saith, *Verily, verily, of a truth thou shalt not lose thy reward.*

O how should this perswade all of us to labour to abound in all holy duties, to be liberal and bountiful to the poor afflicted members of Christ, seeing our good works *though they cannot merit, yet they shall be rewarded; they shall not be forgotten in the day of Judgment?* They be sweet and pleasant Companions; when all our friends can do us no good, they will bring endless peace and comfort to our souls.

Again, It ought to terrifie us all from evil works

orks and ungodly ways; from Whoring, Drunkenneſs, Uncleanneſs, and every evil way: For if we be full of theſe, and theſe be found written in our books; Oh then! woe unto us when theſe books ſhall come to be opened; for then nothing but Death and Hell and Damnation belongs unto us. The remembrance of this latter day teacheth us, firſt, the fear of God, not to ſin; Secondly, Faith in Chriſt to receive eternal life; Thirdly, Patience in adverſity, becauſe after momentary pain ſucceed everlaſting joy.

And for to terrifie us from evil.

Here we ſee all that we have and enjoy in this world, what ſhall go with us when we die, what ſhall accompany us to the grave; namely, at the terrible day of Judgment, our conſcience and our works, nothing elſe ſhall go with us.

Doct. 2. Only our works accompany us unto the grave and in death.

And when thou dieſt, thou ſhalt not take any thing in the world with thee, but thy works *which be engraven in the book of thy Conſcience* Death will bar all the reſt: Thou canſt not take thy gold and thy ſilver with thee, nor any lands or livings, corn nor cattle; all theſe muſt ſtay behind thee at what time thou dieſt; only thy conſcience, thy book, and thy works muſt go with thee: If they be good, Oh bleſſed art thou, that ever thou waſt born, if they be wicked, filthy, and unclean, Oh woe and ten thouſand woes, I ſay unto thy ſoul for evermore.

Saint *John* plainly tells us, that both the quick and the dead ſhall hear the Trumpet, and be gathered together to Judgment: Firſt by the powerful voice of Chriſt, as in the

example of *Lazarus*. *Those that are in grave shall hear his voice.* Secondly, by Ministry of Angels that shall gather Elect from all parts. Thirdly, by the gence of the Creatures, who in their shall hear the voice of God: The Sea, De the Grave, the Fire, which time and na consumed, shall render their dead, an bey the voice of God, as at the Creat The Godly shall not enter into Judgment condemnation, but as in the particular Ju ment, they are, so in the general Judgme they shall be quitted: and as their Soul death, so shall their bodies be then absol from mortality; they shall solemnly be augurated, and invested into the glory of th Saviour. Christs coming to Judgment n nisters comfort to the godly, because he co eth to Judgment, who is able perfectly to fr them from all misery, from terror of C science, fear of Death, the Grave, the Dev and Hell it self.

Joh. 5. 35.

Use 3. This shews the folly of many in the world.

Oh then what wonderful madness ha bewitched the hearts and souls almost of men and women in the world? What do me desire? What do they hunger and thirst a ter? Surely for pleasures, profits, and pre ferments? For those they will run night an day, winter and summer, by Sea, and b Land; for these they spend all their labour wit, and strength. Here is all that men de sire, they care for no more. No account o Prayer in their houses, to read, to hear, an speak the word of God; nor desire to attai to Knowledge, Faith, and Repentance; no con science

ence to live in the fear of God; little or pity to the needy members of Jesus Christ. Alas, they never think of these things, but all their desire is for the World. Ah poor blind souls! they imagine not, or they will not know that they must leave all these behind them; they must depart from them all: thou canst nor take one piece of gold or silver with thee, but all must be left behind, only thy Conscience, only thy Books, only thy works must accompany thee. O then what madness is this to seek and hunt after such things as cannot help us, nor stands us in any stead in the day of Judgment? Nay if they be gotten wrongfully by oppression, usury, extortion, or kept with a bad conscience, they will be a terror unto us at the last day.

Let us then look to our selves, let us not set our hearts too much upon these things, which cannot profit us in this hot fiery day of Tryal. Why should we be so foolish to set our hearts upon that that cannot help us, nay which we must leave behind us? and so improvident for the true treasures which only will avail at that day?

Let us therefore enter into Covenant with the Lord to strive against all sin, especially against the particular sins and corruptions of our hearts and lives, wherein we have most dishonoured the Lord, and have raised up most guiltiness to our Consciences, which will at the last condemn us, and let us hereafter carefully see our Covenant be kept and continued as much as in us lyeth; and let us remember *Nehem.* 9. 18.

member the words of the Prophet Esdras his second book, Chap. 7. verse 32. *The ... shall restore those that have slept in her, and ... most high shall appear upon the seat of Judg... and miseries shall vanish away, and long ... ing shall have an end, Justice only shall con... the Truth shall remain, and unrighteousness ... bear no more Rule.*

O then, I beseech you again and ag... seeing that nothing shall go with you ... Judgment, but only your works, let us ... aside all immoderate care of the world; ... and the things of this world, for these ... stay behind us, and cannot help us in ... day of Judgment. Let us labour for be... things, for durable Treasures, for a c... conscience to abound in good works, ... *Knowledge*, *Faith*, and *Repentance*. Let ... take heed we be not found naked of the... O what a woeful case are they in, that ha... nothing in the world to go with them ... Judgment, but an evil heart, a galled co... science full of uncleanness. Their state ... most woful and miserable; it had been go... for them that they had never been born.

Quest. Here may a Question be moved, how th... saying of St. *John*, can stand with that of o... Saviour, *Joh.* 3. 18. *He that believeth sh... not come into Judgment; but he that believeth n... is condemned already.* Now then, if the faith... ful children of God shall not come into Judg... ment, and the wicked unbelievers be co... demned already, how saith he that all shall b... Judged at the day of Judgment?

Answ. I answer. It is true, that the faithful ch... dre...

dren of God shall not come into Judgment, that is, of condemnation: *For there is no condemnation, &c.* But God will pronounce that blessed sentence, *Come ye blessed*, &c. As for the wicked it is true, they be condemned already: First, in the Decree and Counsel of God, being Reprobates and Cast-aways. Secondly, in the Word of God. Thirdly, in their own Consciences they be condemned already, but the full manifestation of this Sentence shall not be until the day of Judgment; and so we are to understand that saying of *Solomon*, Eccles. 3. *God shall Judge the just and the unjust*; the just to Salvation, the unjust to Condemnation.

Rom. 8. *Wicked men are condemned already.*

Now the third point that we propounded, is the touch-stone of this Tryal, whereby all mens thoughts, words, and works, shall be tryed. To this St. *Paul* answered, *At the day of Judgment, God shall judge the secrets of all mens hearts by his Gospel*, Rom. 1. 16. *Our Thoughts, our Words, and our Works*, must be tryed by the word of God, and that Thought, Word, or Work, that is not according unto the Commandments of God, is a very evil thought, a vile word, and a wicked work.

Seeing that all our thoughts, words, and evil works, must be tryed and examined by the Sacred Word of God, by the Law, and by the Gospel, we have need to labour to know them and to be acquainted with them, that we might know what is sin, and what is not sin, good and bad, that so we may leave the one and do the other. O what a woe-

ful

full case are they in, which are ignoran
the Word of God, ignorant men and w
men, without any knowledge; they kno
not what is good or evil. And therefor
saith the Apostle *Paul*, 2 Thess. *That the L
Jesus will come in a flame of Fire, to ren
vengeance to them that know him not, and o
not the Gospel of Jesus Christ.* And therefor
as you do love your souls, love the Word
God, labour to know it, and embrace i
if thou be ignorant of it, and will not yie
obedience unto it, it shall stand against th
at the day Judgment, when thou must
tryed by it, when perhaps thou would
wish that thou hadst but a weeks time her
nay, a days time to repent, but an hours ti
to pray to, and make thy peace with Go
Therefore let us all labour to be instruc
in it, read it, remember it, and lead o
lives by it, as long as we live, for we cann
tell how soon we shall be called to give an a
count of our Stewardship; and whatsoev
is done contrary to it, is sin: It must co
to judgment, and the Word and our ow
Conscience will condemn us.

13. *And the Sea gave up her dead which wer
her, and Death and Hell delivered up the d
that were in them, and they were judged e
man according to his deeds.*

YOU have heard in the 12. verse i
mediately going before, how S
John saw the dead, both great and s

stand before God, that is, all men and women that ever lived, or shall live unto the end of the World. Now here might a question arise, how can this be? How is it possible that all men should come unto Judgment? There have been many thousands which have been drowned in the Sea and the Fishes have devoured them; some have been slain in the fields, and the Fowls have eaten their flesh; and many have been burnt, and their bones consumed to ashes. Then it is a very high point, a matter beyond all natural reason, that all the dead should rise again. Men that have been drowned and Fishes have eaten them, and men perhaps again have eaten the Fishes, and they have been burnt to ashes; their ashes have been scattered who knoweth whither? How then is it possible for them to rise again?

Indeed the prophane Atheist, and Beastly Epicures, are not ashamed to say that there shall be no resurrection, but when a man dies, there is an end of all his joy, and all his misery.

But that the dead shall rise again, is an Article of our Faith; *We believe the Resurrection of the dead*; and we know it is a special point of Gods Glory, in mercy to reward his poor children, and in justice to punish the wicked and ungodly.

But we see, as *Solomon* saith, *In this life all things happen alike, to the just and unjust*, Nay, often times *Dives* is full, and at ease, when *Lazarus* is empty and in misery. How then could God be just, if he should suffer his poor

Children

children that love and fear his Name, here
live in misery, and never to reward th
Or again, how should God be just, if
should suffer the wicked and ungodly to
here at ease, if there were not a time
come, when they should taste of vengeanc
Therefore they must come to Judgm
they must rise again, *The Godly to be made*
takers of life and joy, and the wicked of sha
and confusion.

The bodies of men shall one day be quickned, and raised unto life again, Job 9. 2.

So that the destruction we may obse
hence is this, That the dead bodies of m
both good and bad, shall not always be
der the power of death, but shall one da
quicked and raised up to life again. Th
is not one Article of our Christian Faith m
clearly set down in all the book of G
than this Article of our Resurrection. H
confident is *Job* in this thing? *I am sure t*
my Redeemer liveth, &c. *Whom mine eyes sh*
behold, and none other for me. And the Lo
himself saith thus by the Prophet, *The d*
men shall arise, even with my Body shall t
arise, awake and sing ye that dwell in the d
Isa. 26. 19 The Apostle St. *Paul* proveth this Doctrine o
the Resurrection of the dead, writing un
the *Corinthians* by many unanswerable Arg
ments: *If there be no Resurrection of the de*
1 *Cor.* 15. *then Christ is not risen.* And again, *If Chr*
be not risen, then is our Preaching vain, and
are in our sins. And again, *This Corrupt*
Verse 33. *must put on Incorruption, and this Mortal m*
put on Immortality. This then we may reso
on, that the bodies of men shall one day ri
again, whether they be good or bad, godl

or sinners, to Judgment they must all
, according to that of the Apostle, *It is* Heb. 9. 27.
ointed for all men once to die, and after
th, cometh Judgment. For by the sound of
last Trumpet, the dead shall arise: We
not think that it shall be a common
mpet which shall be blown; no, it shall
the shril voice of the Angels, which shall
re that Alarm, that all the dead shall hear,
y, and rise out of their graves. At this
of Jubile there shall be no new *Moon*, in
ich the Trumpet was used to be blown,
ich the Prophet *David* speaks of in the 81
; But we sha'l have a new Earth, and a
Heaven, when this Trumpet shall be
n, it shall be heard far and near, no ear
soever but shall hear this sound; the
pness of the Earth shall not hinder it,
the depth of the Grave shall excuse us,
place, though never so remote, shall hin-
this sound, for it shall be Universal, and
m all the corners of the Earth shall this
mpet be heard, it is the Lords signal of
le; All must arise, that shews the Power
the voice, and the obedience of the dead.
deed it is a powerful voice, and all must
y it. The Grave must surrender up all
ever hath been in her bowels; for the
and the grave are but faithful Stewards,
they must deliver up the bodies which
e been so long hidden; the living must
be congregated, and the dead shall arise
come to Judgment, and every one re-
ve according to his actions he hath done in
flesh.

And

Reas. 1. And indeed, it is most requisite it should be so, in regard of Gods justice, that his promises made unto the Godly, and his threatnings against the wicked, might at last be made good to both, which many times in this life are not. *His justice then requires that they should one day rise again.* The Elect Children of God are only partakers of Christs Resurrection to Eternal Glory. The ungodly indeed rise by virtue of Christ, not as he is their Redeemer, but a terrible Judge; and because the death of the body, they must suffer a second death, which is a pouring out of Gods wrath on them for ever.

2. Secondly, The very works in Nature do in a sort shew this: As the *Phœnix*, who when waxing old, maketh a fire, and burneth herself to ashes, out of which ashes she revives again. We see it in other Birds, as the Swallow, *&c.* which all the winter are asleep in holes and clefts of Rocks, and then in the Spring come abroad again: Yea, the very Trees and Plants of the Earth, as they have in Winter, when they appear to be dead, yet when there comes a Spring, wherein they revive and live again.

Object. And why then should some think it is impossible for God to *raise our bodies out of the dust?* We see a poor ignorant man is able of Clay or Ashes, to make a very beautiful Glass. How much more then is the ever-living and Almighty God, able to raise our bodies out of the dust? But you will say, are not men's bodies eaten of Fishes, and men eat them again? How is it possible to raise the bodies

these men thus consumed unto dust, and
ingled with the bodies of several Fishes,
of divers several Beasts.

Answ. I answer, that though it be impossible to
eral men, it is not impossible to God;
he that created all our bodies of nothing,
make them again of something, namely,
their own matter, and sever their bodies
m all other substances. The Atheist denies
Resurrection of the dead, which we will
fute by the word of God, and the Resur-
tion of Christ.

And since Christ gave life to himself, dead
e grave; how much more now being a-
e, and in Heaven glorified, is he able to
e his members from death to life, and to
e up those that are dead in sin, by his Spirit
o newness of life? Christs Resurrection
both the cause and confirmation of our ri-
g again: *If we believe that Jesus Christ died*
d rose again, even so them also which sleep in
su, will God bring with him. And again,
the Spirit of him that raised up Jesus from
dead, dwell in you, he that raised up Christ,
c. And to prove the Resurrection of
hrists body, the witnesses are these: First,
he *Angels, Why seek ye the living among the*
d, he is not here, he is risen. Second-
, the real witnesses of the Saints that rose
th him, *and went unto the Holy City.* Third-
, a forced Testimony of the Soldiers;
come into the City, and told all things that
re done. Fourthly, the Disciples and Fol-
wers of Christ, the Apostles, the women.
e two Disciples, *Peter* and *John*, and more
(saith

1 *Thes.* 1. 4.

Rom 8 10

Luke 24. 6.

Mat. 27. 25.

Mat. 28. 5

saith the Text) than five hundred bre
at once: but especially the Apostles, t
John 16. *sen of God.* Then, Fifthly, his own
1 *Cor.* 15. was shewn, he bid the woman, Go
16. *brethren that I am risen,* So St. *Peter* in h
Epistle. *Chap.* 1. *Verse* 3. saith, *blessed*
the Father of our Lord Jesus Christ, whi
cording to his abundant mercy hath begot
again unto a lively hope, by the resurrect
Jesus Christ from the dead, to an inhe
incorruptible and undefiled, and that fadet
away, reserved in Heaven for you who ar
by the power of God through Faith unto S
1 *Cor.* 15. *tion.* St. *Paul* testifies as much in diver
20. his Epistles: *Christ is risen from the dead,*
Eph. 2. 36. *is become the first fruits of them that sleep,*
Acts 3. 25 wise in another place he saith, *He hath r*
us up together, and made us sit together, in
venly places with Jesus Christ. And agai
Acts 3. 25, 26. *unto you first, God ha*
raised up his Son Jesus Christ, hath sent hi
bless you in turning away every one of you
his iniquities, And *after he was risen he*
John 10. *peared* (as the Text saith) *first to Mary M*
11. dalen, *when she stood without the Sep*
weeping. She teacheth us that not wit
Note this well. cause we are to weep, when we have
Christ: for he is our righteousness and
life: and not without hope must we wee
for in his resurrection we recover him w
consolation. To believe and hope in our
surrection is a chief solace of our trou
and crosses, which are but for a time,
hope doth expect that certainly, which
from the word of God doth believe co
de

Christs death was not only for our
but his resurrection was to obtain righ-
ness for us, the Holy Ghost, and ever-
life and glory.
First, He rose for our Justification. 1.
Secondly, For our Regeneration. 2.
Thirdly, For our Resurrection to Ever- 3.
Glory.
All the benefits of Christs death, are the
which we receive by his Resurrection;
Christs Resurrection he applies the bene-
to us which he merited for us of his own
love.
Fruits of Christs Resurrection are, First,
are confirmed, that by his merit he hath
fully satisfied for our sins. Secondly, in
application of Christs benefits, that
not be conferred nor applyed, except
had rose again. Thirdly, In the gift of
Holy Ghost, by which Christ regenerates
and gives us eternal life. Fourthly, We
by Christs Resurrection conserved in a
petual and applyed Righteousness begun,
ich shall be consummated in eternal life.
fthly, In the Resurrection of our Bodies:
st, Because Christ is our Head, and we his
mbers: Secondly, He hath taken away sin
cause of Death. Thirdly, He received *Reasons.*
for us: Fourthly, We have the same Spi-
Fifthly, By the Man Christ, came the
urrection from the dead. Sixthly and last-
The fruit of Christs Resurrection, is the
summation of all benefits, and the glorifi-
on of his Church Militant, and therefore,
th *Paul*, let us believe in the Resurrection
of

of Christ, who did arise the third day
the dead, to make us partakers of his
teousness, Sanctification, Glorification,
his merits only purchased. *These things*
I spoken (saith Christ) *unto you, that in*
John 16. 53. *might have peace, in the world ye shall*
tribulation: But be of good chear, I have
come the world: And St. *Paul* saith, R
verse 9. To this end Christ both died an
again and received, that he might be the
both of the living and the dead.

So then this place doth prove and con
that Article of our Faith, that we believe
Resurrection of the dead, For howsoe
man dieth by Sea or by Land, in his
or in the Field. Saint *John* saith here,
Sea shall give up all that have been drow
Death and Hell, that is, the Grave shall
liver the dead in them, so as all must
to Judgment of what death soever they
O then, see (Beloved) how the Devil
witcheth many a poor ignorant soul: whe
is in misery, in great distress, and calam
or in a deep melancholly, the Devil per
deth him to become his own Execut
to end his misery and his shame, by han
himself, cutting his own throat, drow
himself, *&c.* And we know and hear th
prevaileth much by this means; in these d
Some being in disgrace, as *Nebuchadne*
and *Achitophel*; some with the guilt of sin
sting of Conscience, as *Cain* and *Judas*,
some being crossed in the worlds affairs,
their own throats, or otherways make
end of themselves. Now they foolishly th

this means to end their grief: Alas, alas, do by this means even hasten their own ructions, and do as if a man should (to a little smoak) cast himself headlong a flaming fire: So they, to avoid the grief of their bodies, plunge both body and soul into eternal Torments: For, what is it for a man to kill himself, or cast himself any other way, seeing they must come unto Judgment? Though they kill themselves, or drown themselves, *The water of the grave must one day give up their dead.* Let therefore from hence, let us learn to keep our selves, if Satan should tempt us to the horrible facts, to cast away our selves &c. let us answer him, we may not cast away that which Christ hath bought with his own blood, let us answer him, that we shall not thereby end our misery, but increase it.

By what means shall the dead at the last arise.

Now if you demand of me, by what means the dead shall then arise at the last day? I answer, It is by the mighty power of the voice of Christ: *The hour shall come* (saith Christ) *in the which all that are in the graves shall hear the voice of the Son of God, and come forth.* And to shew the wonderful power of the voice of Christ: It is compared to the sound of a Trumpet, the loudest and most shrillest of all Instruments, *And the Lord* (as he) *himself shall descend and come with a shout, and with the voice of the Arch-Angel, and with the Trumpet of God, and then the dead in Christ shall first arise.* Such shall be the power and force of this voice of the Lord Jesus, as that it shall be heard over all the whole

1 *Thess.* 4. 16.

whole World. Nay, though men h
many thousand years rotten in the
yet they shall hear it, and come to
judgment. Nay, the Devils and c
Spirits, in spight of their teeth, shall b
strained to appear at his voice. No
nor Monarch, no King, nor Noble-m
be able to absent himself from his pre
nor once dare to plead in our cause, bu
must be enforced to obey the voice o
Son of God, and come to Judgment. C
was a Lamb at his Passion, and some
find him a Lyon at his Resurrection.

Note. Oh then, seeing we must all hear the
of the Lord Jesus at that day of Judg
and we cannot but come forth out o
graves unto this Judgment: O let us now
his voice in the *Ministry* of his Gospel,
embrace the word, and the voice of
Ministers. If we do not now leave sin,
our Saviour Christ Jesus speaking unto
his Word, and embrace his Truth; th
us know that we shall one day hear an
voice, when we shall be compelled to
before him to condemnation.

Instruction In all afflictions and miseries wh
ver, therefore, and especially in disease
death we must strengthen our selves i
future Resurrection, remembring that
Apostle, Phil. 3. 20, 21. *Our Conversati
in Heaven, from whence we also look for
Saviour, the Lord Jesus Christ, who
change our vile body, that it might be fash
like unto his glorious body, according to
mighty working, whereby he is able even to*

all things unto himself. Every Christian, in the eleventh Article of our Creed, doth lieve the *Resurrection of the body.* And St. ul, in the first Epistle to the *Corinthians* 15. 20, 21. *verses* saith, *But now Christ is from the dead, and is become the first fruits them that sleep; for since by man came death, man also came the Resurrection from the d.*

Quest. But how?

Answ. God that in his Omnipotency made our bodies, and all things else of nothing, after, in our corruption, restore it in the e substance and quality to Eternity, for h him is nothing impossible. *With God no- g shall be impossible.* St. *Paul* satisfieth this ple abundantly and sufficiently, which is e to stop the mouth of all Atheists whatso- er: O thou Fool, saith he, that which thou est is not quickned, except it die, and which thou sowest, thou sowest not that y that shall be, but bare grain; as it may ce of Wheat or some other grain; but giveth it a body as it pleaseth him, and very seed his own body. *Luke* 1. 37.

It pleaseth God not to let thee know the e of the Resurrection to himself only wn, but the manner he hath left to be ed by the Apostles, and they have Re- ded it for us, as in the 1 *Thess. Chap.* 4. 16. *For the Lord himself shall descend from with a shout, with the voice of the Angel, and with the Trumpet of God, and ad in Christ shall rise first; then we which live and remain, shall be caught up together,* 1 *Thes.* 4. 16.

with them in the Clouds to meet the Lord in the Air, and so shall we for ever be with the Lord.

This hope of the Resurrection hath ever been a singular consolation, to the Godly in their afflictions, whence *Tertullian* saith, That the confidence of a Christian is in the Resurrection from the dead. Example hereof we have in *Job*, in the midst of his afflictions he saith, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth, and though after my skin worms destroy my body, yet in my flesh shall I see God.* What can be more manifest? No man (after Christ, than he before) could speak more plainly and certainly of the Resurrection, from the confidence of our resurrection: we contemn things present, in hope of the future, for all flesh shall see the salvation of God.

Of the Resurrection, *Esay* saith, Chap. 26. verse 19. *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: For thy dew is as the dew of herbs, and the Earth shall cast out the dead. At that time the people shall be delivered, every one that shall be found written in the Book.* *Ezekiel* also hath it very plainly, Chap. 27. verse 12. Prophesie and say unto them, Thus saith the Lord God, Behold O my People, I will open the Graves, and cause you to come out of the Graves, and bring you into the Land of *Israel*, and ye shall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your graves, and

put my Spirit in you and you shall live: and I shall place you in your own Land, and then shall you know that I the Lord have spoken it, and performed it, saith the Lord.

Thus you may see, that all the dead must rise and come to judgment: And you see how and by what means our bodies shall be raised, namely, by the mighty and wonderful power of the voice of the Lord Jesus. Let us come now to the Uses.

Use 1. First, seeing of what death soever men shall die, either by fire or water, or howsoever, they must one day come unto Judgment. Let us then beware of that ungodly thoughts, and devillish perswasion, that runs in most wicked mens mind, that think that when they die, there is an end of all their misery: and although they have been very grievous and horrible sinners, yet if they escape till death, all is well. And thus they think that they and their sins shall be buried together. No, no, (poor souls) they do much deceive themselves. Howsoever thou diest, thou shalt come to Judgment; and death is so far from ending thy misery, that it is a broad gate to let thee into it: For so soon as the rich man died, he was presently in Hell torments. *Luke 16.* And therefore let us take heed how we wish as foolish men do in their sickness, old age or misery, Oh would I were dead, then I should be out of my pain. Oh! no, no, if thou be not the child of God, and a repentant sinner, it had been better for thee never to have been born, or to be a Toad or a Serpent. And thou shalt find, that death

is so far from easing thy pain, that it bring thee ten thousand times more pain torment, even in Hell-fire for ever. T fore let us not think that death shall en miseries of wicked men.

Use 2. Secondly, Seeing that all men must ris to judgment, and by what means soever die, they must be called to accompt; T a wonderful comfort unto Gods poor dren. Who abide more trouble and grie they? Who be more hated, reviled, sed, and wronged than they? So as life here for the most part is nothing els a life of misery; but their comfort her this, that they shall rise again, and the case shall be altered, then their misery be turned into felicity, joy, and happ Hast thou been poor here? Then thou be rich, and possess a happy Kingdom *Lazarus* did. Hast thou been hungry thirsty here? Then thou shalt taste of the of Life; Hast thou been wretched and here; Then thou shalt be cloathed wi precious Robes of Christs Righteousnes instead of Raggs of Infamy and Repr which we must put on here, *We shall be C ed with a Crown of Immortal Glory, &c.* gain unto the wicked and ungodly, it so with them, but they having taken pleasures here, and received their port this present world, shall rise now unto ment to hear the heavy sentence of con nation denounced against them, and no *be cast into that Lake that burns with Fir Brimstone for ever, which is the second death*

Thir

Thirdly, Seeing, St. *John* saith, that all shall come to Judgment; these Bodies of ours, though they be drowned, though they be turned to ashes, or howsoever they be consumed, yet they shall arise again, either to life eternal, or death eternal: Should not this move us all (Beloved) for to look to our selves, to take heed we do not use our bodies to the dishonour of God, knowing that our bodies are the living Temples of the Holy Ghost? Wouldst thou have thy body to be partaker of life, Felicity, Glory, and Salvation in Heaven? Then use thy body now to the glory of God upon Earth, to hear his holy Word, to sanctifie his Sabbath, *&c.* But if thou use thy body unto sin, to swearing, to drunkenness, whoredom, *&c.* then know that thy body shall rise again to Judgment to be tormented for ever. Do but behold the rich Glutton, who had abused his body, is surfeiting and drunkenness, *&c.* and what became of it? Was he not fearfully tormented in Hell at last? And likewise as he had giving his tongue unto swearing, *&c.* how he cries, *His Tongue, His Tongue*: Oh that sinful wretches could but think of this one example of Gods Judgment, that if they abuse their bodies as this man did, that they shall then taste of the same Judgment, Wouldst thou have thy body Glorified? then Glorifie God in thy body: Dost thou think that thy soul shall be saved, and thy body glorified if thou use the Members thereof to sin, to uncleanness, *&c.* Oh, no, let us not deceive our own souls, it cannot

Use 3.

Rom. 6.2.

be: for saith the Apostle, how can we t
are dead to sin, yet live therein?

Use 4. To moderate our mourning for our Friends separated.

Fourthly, Seeing that the Holy Ghost
That whatsoever death we die, *We sha*
rise again; and Gods children only shall
to life, and to glory: This must teach u
to weep and mourn immoderately for
friends deceased: For it is a kind of env
bewail those that are at rest, and gon
happiness.

John 11. Acts 8.

True it is, that our Saviour Christ
for *Lazarus*, and the Disciples made gre
mentation for *Stephen*: and so we have
cause to mourn and weep, when as some
cial members of the Church are taken a
we may not be as stocks and stones, or se
less Creatures, without affection. It
needs grieve the heart of a Husband to
with a Loving, Godly, and Religious W
But here is a mean for this mourning, to
derate our weeping, that we weep not,
mourn not over much, for they shall ris
gain. *I would not have you ignorant, brethr*
concerning those that are asleep, that you sho
not mourn as they that have no hope.

1 Thess. 4. 13.

Where the Holy Ghost tells us, that
dead in Christ do not die properly, but
them down to take a sweet sleep, after t
long and tedious labours and troubles in
world; and afterwards they must rise a
to Life, to Happiness, to Liberty, to Gl
and Salvation. Wherefore then should
mourn so excessively, and weep and lam
at the death of our Friends, seeing they
not perish, they are not cast away? Oh
th

their souls are presently in joy, and their wearied bodies are at rest in the grave, as in a bed of down, to take a sweet sleep until the day of Judgment, and then they shall rise to Glory. And whether this separation shall be by voice, or a secret guiltiness of our own consciences, it is all one; for all must rise and come to this Judgment. The Angels they shall obey his voice, they shall be his Reapers at this great day of Harvest, and they shall make a separation at his word; for by the Power and Omnipotency of Christ, shall this separation be. Therefore let us endeavour to die to sin, before we die to Nature, and let us strive to bury it, before it bury us; for sin brings only accusation and shame in this life, and utter perdition in the life to come. Therefore, O Lord, let my eyes be as a Well-spring every morning to shed forth tears of true repentance for my iniquities.

And they were judged every one according to his works.

NOW, mark, I pray you, how the Holy Ghost repeats this point again and again, he beats often upon it; he said before, *The Books were opened, and the dead were judged according to those things written in the Books.* And now again he saith, *They were judged every man according to his works.* What should be the cause, why the Holy Ghost so often repeats this point, and beats so upon it

again and again? I answer. The cause is in us, because we are hardly brought to believe this point, hardly perswaded of so necessary a matter, for hardly one of a thousand believeth this, that he shall be Judged according to his works. Oh it is a hard matter to perswade men and women of this, that they must give an account of their works. Tell the wicked sinner of his ungodly ways, of his prophaneness, contempt of Gods Word, *&c.* and what do they say? Do they quake and tremble? Do their hearts and souls even yern in them? Oh, no, no, they flatter themselves with this conceit, *God is merciful*, or, say *God forgive me, I thought not of it, I was urged to it*: And thus they make the mercies of God a Pack-horse for all their abominations. And thus it is in the vile heart of man to think he shall never come to account for his sins, that he shall never be called to a reckoning for them, and receive his reward according to his works, whether they be good or evil.

How needful is it then for all men that are so blinded with ignorance, and so deluded by the Devil and their own imagination, to pray to the Lord for assistance of his Holy Spirit to guide them in all their ways, and to mollifie their hard and obdurate hearts that they may be sensible of their wicked actions, acknowledging with the true penitent sinner, the Wrath and Judgment of God due unto them for every sin, to render all possible thanks for the preservation of their lives from day to day; so shall they with a quiet

quiet Conscience be comforted in this Life, and end their days with assurance of a joyful Resurrection in the Life to come.

The End of the Third Sermon.

The Great Assize.

The Fourth and Last Seirmon, Treating of Death and Hell, and also of the joys of Heaven.

Rev. 20. 14, 15.

14. *And Death and Hell were cast into the lake of Fire, that is the second Death.*
15. *And whosoever was not found written in the Book of Life, was cast into the lake of Fire.*

IN handling of this weighty point of Religion, (the second coming of Christ to Judgment) we have learned from the mouth of God, First, what manner of person the Judge shall be: Namely, he shall come like a mighty Prince, with great Power, Majesty and Glory, with an innumerable company of Arch-Angels and Angels, with all the Host of Heaven; there is the number of them that shall appear at the last day, even all; and leave Heaven empty, as it were, of Angels; for at this sentence, the whole Trinity will be present, so that there will be no need of Angels in Heaven to do any Office to wait upon God, or on the Holy Ghost, while this sentence is past, unto the great comfort to all his poor Members

members, and to the terror and amazement of all his Enemies.

Secondly, We have seen who shall be judged, *Both great and small.*

Thirdly, The manner how Judgment shall proceed: Namely, By the written Records, which are the Books of mens Consciences.

And now in the last place, we are to come unto the Execution of Judgment, upon the wicked Reprobates, and ungodly in these two last verses: For when Judgment is pronounced, according to their works, when Christ Jesus, which is the second person in the Sacred Trinity, shall say unto them, Depart from me ye cursed into Hell-fire, there to remain for ever with the Devil and his Angels, *&c.* Then immediately the execution of this sentence shall follow; for saith St. *John* here, and Death and Hell were cast into the Lake of fire; that is the second death.

4. *Circumstance is the execution of this Judgment.*

First, we are to enquire and seek the true meaning of the Text, because every word may move a question. For,

Quest. 1.

First, What is *Death*, that he should be cast into Hell-fire? Is Death any Creature? Is Death subject unto pain and torments? Surely no, Death is no body, it hath no sense nor feeling; Death is no Creature, but only the deprivation of Life. Again, what a strange Speech is this, that Death shall be cast into Hell, How can this be?

Quest. 2.

Secondly, What is meant by the *Lake of Fire*? Is Hell a water, or a fire like to our fire?

Quest. 3.

And lastly, we are to consider what is meant by the second death, into which all Repro-

Reprobates must be cast without recovery.

What is meant by Death and Hell.

First, Here by Death and Hell, is meant not Death it self, nor Hell it self, but the Heirs of Death and Hell, that is all the Reprobates that shall be cast into Hell fire, and there abide for evermore. Thus then you see what is here meant by Death and Hell; namely, the Heirs of Death, and Fire-brands of Hell, all Reprobates, all stiff-necked *Pharaohs*, all bloody *Cains*, all covetous *Nabals*, all treacherous and betraying *Judas*'s, all impenitent sinners that live and die in their sin, *All these shall be cast into the Lake of Fire.*

Use 1. This shews the misery of such as die in their sins.

Seeing the Holy Ghost gives these Titles and Names unto all wicked and ungodly sinners, even Death and Hell: Surely this shews the wonderful misery, and the cursed estate of all those that live and die in their sins without Repentance. Alas! It is so woful and damnable, that they be even called Death and Hell it self.

Oh then, let all sinners that live and delight in sin, take heed unto themselves. You do behold the woful misery of all impenitent sinners, namely, that they are no better than the Vessels of Wrath, the Heirs of Eternal Death, and Fire-brands of Hell for evermore. Oh that all sinners could fore-think of this woful misery that hangs over their sinful heads. What strange kind of Speech is this, and of what force? When God calleth such Reprobates, even Death and Hell it self. Ah poor wretches! Ah miserable and woful creatures, which are but Death and Hell it self! Oh would God that the Drunkard, the Swearer,

the

the Prophaner of the Lords day, the Adulterer, *&c.* could apply this to heart, that however they see not their misery, nor the woful estate wherein they live, but chear themselves in their sinful ways, yet they are no better than the Heirs of Vengeance, and Wrath of God, nay indeed very Death and Hell it self; and one day the Vials of Gods Wrath will be poured upon them. *Note.*

True it is, that many wicked men do as the People did in *Isaiah* his time, though they lived in horrible sin, yet they made a League with Death, and were at an agreement with the Grave; they had taken a Lease of Death and Hell; as the rich man, which said to his Soul, Soul, take thine ease, for thou hast Goods and Riches laid up for many years, and so live in sin by License, without any punishment: But the Lord tells him, he will break his Covenant, and disauuul their Agreement. And although they have lived a long time in sin, yet in the end Death will knock at their doors, and he will lay hold upon them and they must pay full dear for their long lease, even the loss of both body and soul for ever. *Isa.* 28. 21

And is not this the daily practice of most men and women at this day? Do they not even make a Covenant with Death, and do they not labour to be at an Agreement with Hell? Men live in Swearing, Lying, Drunkenness, *&c.* And yet they think they shall never die, they do imagine they shall escape for all their sins. But (poor souls) let them well know, that Death and Hell will seize upon

upon them. Nay, if they live and die in their sins without repentance, let them know that they be not better than *Death and Hell* it self, *and they must be cast into the Lake of Fire.*

Use 2. This shews the horrible nature of sin.

Here you may behold what a horrible and cursed thing sin is in the sight of God, for sin maketh men become guilty of Eternal Death, and Fire-brands of Hell. As we see when a Traytor is executed for Treason, his Son smarteth for his Offence. Even so sin, which is Treason against the Majesty of God, when we have brought it forth, it brings us to Death and Hell; for Death and Hell is the reward of sin.

And Death and Hell were cast into the Lake of Fire. Would you know what shall become of the prophane Wretches of the World? Or what shall become of the Blasphemer? Would you know what shall become of the Adulterer, Drunkard, Idolater, Swearer, &c. St. *John* saith here in plain terms; *They shall be cast into the Lake of Fire.* Thus was the rich glutton; *Luke 16.* For his excess, Drunkenness and want of pity, &c. cast into the woful Lake of Fire: and thus shall all impenitent sinners one day be cast into the terrible and woful Lake of Fire.

Now, if a Blasphemer, or an Adulterer, &c. should have but this punishment, to hold one of his fingers in the flame of a Candle one quarter of an hour, how could he endure it? But if a man should be roasted alive upon a Grid-Iron, or boyled in a Cauldron of molten Lead, what misery were this? Who

hear

heart would not quake and melt to think of it? Oh, these are nothing in comparison of those most extreme and endless torments in this Lake of Fire, when both body and soul shall burn and broil, and as it were fry, and yet never be consumed in those scorching flames which cannot be quenched. All men almost are afraid to commit Treason, because Traytors are so grievously punished; they are drawn, hanged, and quartered, but alas, men are not afraid to commit Treason against the King of Heaven, though they must be cast into a Lake of fire for evermore. Men are afraid to offend a Prince, for fear of death, and yet our Saviour bids us, *Not fear them that can kill the body, and can do no more; but to fear him that can cast both body and soul into Hell-fire.*

Luke 16.

Mat. 10.

And yet we may see, that men and women be more afraid to offend man than God, *that can cast both body and soul into Hell-fire for ever.*

If we should behold a little child, to fall into the fire, and hear it cry pitifully, and the very Bowels should be burnt out, Oh how would it grieve us, and make our very hearts bleed within us? How much more then should it grieve us for to see, not a child, but even our own bodies and souls cast away for ever by sin, *Into the Lake of Fire that cannot be quenched?* If a man should come amongst us, and cry fire, fire, thy House is all of a flaming fire, thy Corn and thy Cattel, thy Wife and Children, and all that thou hast, are consumed by fire: Oh how would this astonish us!

Note.

us! It would make the very hair to ſtand
right upon our heads, and tears to guſh
of our eyes. Behold then, and ſee the
rit of God cries out Fire, Fire, even
dreadful fire of Hell gapeth ready to devo
not thy Houſe, or thy Corn, or thy Cat
but thy poor ſoul, and that for evermo
Oh then, how ſhould this break our hard
flinty hearts aſunder, and make our he
to bleed, if we have any ſpark of Grace,
care of our ſouls, that they may not be
mented in this Lake of fire for ever.

I will leave the further handling of th
point, until I come unto the next verſe, whe
the Holy Ghoſt again, the better to m
it ſink in our hard hearts, *That whoſoeve
not found written in the Book of Life, ſhal
caſt into the Lake of Fire.*

Now by *Fire* in this place, we muſt n
conceive a material fire like unto ours, b
the Holy Ghoſt meaneth here, even the *ſecon
Death*, that is, *not of the Body only, but of e
ternal Death and Damnation both of Body an
Soul for evermore.* This is the ſecond Death
and by this we may plainly ſee there is a dou-
ble Death. *There is the firſt Death, and the
the ſecond Death.*

A double Death.

Death is a Curſe to the wicked

A Bleſſing to the godly.

The firſt death is the ſeparation of th
ſoul from the body, and that is common u
to all; the Children of God do die th
death as well as the wicked, yet there
ſome difference; for death is no curſe to th
Children of God, becauſe Chriſt's death
hath taken away the ſting of death; it ca
neither diſmay nor hurt them, no, it

n a door to let our souls into the King-
of Heaven: But the second they never
of; no child of God needs to fear the
nd death, *For there is no condemnation to
that are in Christ Jesus.* Now as the
st death is only a separation of the soul
om the body, so the second death is a to-
l, and also a final separation both of soul
d body from God for evermore; and this
cond death doth stand principally in these
ree points.

Rom. 8. 1.

Where in the second death consisteth.

First, that all the wicked and ungodly sin-
s that live and die in their sins, shall be
nished with everlasting destruction, being
rred from the blessed presence of the
rd for ever, and from the glory of his
wer, 2 *Thess.* 1. 9. Oh what woful death
this, to be plucked and haled from the
lessed and comfortable presence of God!
ere as our Saviour Christ saith, *Matth.* 5.
*That our happiness and all the joy of Gods
children shall stand in the beholding of God, and
ing in his presence for evermore.* Then what
ery and what woe will this be unto the
icked, to be cast out of the glorious pre-
nce of the Lord for ever, seeing he alone
the Fountain of life and happiness.

Secondly, The second Death stands in
, that wicked men and women shall not
be severed in body and soul from the
essed and glorious presence of the Almighty
ever; but they shall be cast into the Lake
fire, and have all their abode with the
vils and all the Damned Spirits in Hell,
re there is no joy, nor comfort, nor ease

but

but weeping, and wailing, and gnashing
teeth, If a man shall be cast into a
and darksome Dungeon, full of Toads
Serpents, what comfort I pray, could
have but to wish for death: That is the
that all impenitent sinners must die, t
must be cast out of the sweet and com
Mat.25.4 table presence of the Lord Jesus Christ, a
be thrown head long into the terrible lak
fire and brimstone, there to be torment
for evermore.

Thirdly, Then the third thing wher
this second death doth consist, is, that
Reprobates shall be punished with everlas
perdition: they shall be tormented both b
dy and soul with unspeakable torments: T
Wrath and Vengeance of God shall fiere
them, and feed on them as fire doth on p
and brimstone; where they shall be ever bur
ing and broiling, and yet never be consum
ever in pain and torment, and never h
Mat. 13. 24. ease. And to shew the wonderful torment
Hell, of this second death, our Saviour co
pareth it unto a Furnace of fire: Now wh
a woful torment is it to be cast into a Furn
of fire, and there to lye many thousand ye
therein? This is a torment that cannot b
Isa. 6. 6. expressed. Again he saith, *That their wo*
shall not die, and their fire shall not be qu
ed. Now what might a man do, if he shou
have a worm always crawling in his bod
gnawing at his heart? This is the state of a
wicked men and women, they shall alway
have a worm, even grief and anguish o
heart, ever gnawing at their hearts, and bi

The misery of the damned after death set forth.

ting

at their consciences; and this worm shall never die, nor kill them, but be ever gnawing and wounding them. And this condition of the damned in Hell is miserable in three respects.

First, In regard of the degrees of it.

Secondly, In regard of the place.

And Thirdly, In regard of the perpetuity thereof.

The first appears in the loss of the blessed Communion with God the Father, Son and Holy Ghost, *In whose presence is life, and at whose right hand there is pleasure for evermore.* And thus shall the wicked be punished at that day with *everlasting perdition from the presence of the Lord.* 2 *Thess.* 1. 9.

A second degree of their misery consists in the Society they shall have for ever with the Devil and his Angels, according to that of our Saviour, *Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* *Mat.* 25. 14. A punishment which we may guess to be intolerable; to burn, and not to consume; to live, and have no end; includes all woe and crosses whatsoever: Cursed of Christ himself, cursed of the Angels; whose curse will always be, and that is, in their Consciences: Cursed shall they be likewise of the Devils themselves, whose curse shall be always in tormenting them; never have rest, never have ease; perpetually howling and crying, which is their musick; their joy nothing but cursing and blasphemy.

But especially in respect of that horror, torment and pain, that shall seize upon the bodies and souls of all wicked and ungodly men

men at the last day: which shall be such as shall make them *cry out unto the Rocks and Mountains to fall upon them and cover them, for there shall be Tribulation, Anguish, and Wrath upon every man that doth evil.*

Rom. 28. 9.

Secondly, The place shall add likewise to their misery, ann that is in Hell, the proper place of the damned, after death: This in the Scripture is called *Hell, the bottomless Gulph, utter darkness, the fearful Tophet, the Dungeon of Dispair, the burning Lake, the bottomless Cave, the Chaos of all Confusion, the Grave of Perdition, whose Furnace is always burning, whose fire is made by Gods Wrath, and his Power upholds it, and it is blown with the Bellows of his Indignation, it is unquenchable, ever prepared for the Devil and his Angels*: And therefore Christ bids them, *Go ye cursed into everlasting fire*, &c. and all to shew the miserable condition of all those that are there.

And last of all, the Eternity of the punishment that the damned shall suffer there adds not a little to the misery of the wicked: they shall suffer and endure the heat and burthen of Gods wrath for ever: It shall never have an end; it shall be without all hope of intercession; For saith Saint *John*, *The smoke of their torment shall ascend evermore, and they shall have no rest day nor night.*

Rev. 14. 11.

What a punishment will this be! Let all men & women consider. First, It is the loss of Almighty God, and of his glorious and most blessed presence, which the Saints and Angels always enjoy, which is his love, his mercy, his bounty, his beauty, his gracious Aspects, and all

Eternal Attributes, the loss of Heaven, which is unspeakable, past the thoughts of Men, the loss of the Society of the Holy Martyrs, Angels, and Arch-Angels, the glory, riches and treasures for ever, and never to have an end. So then, you see by this, which hath been spoken, what is the second death, and also wherein it doth consist.

Now all the question will be, who shall be cast into this Lake of fire? Who are they that shall die the second death, which is such a miserable and woful death? For there is no man or woman that liveth, I think, but they suppose that they shall escape this death, they hope they shall be saved, and so escape this flaming fire; and by that hope they defer their Repentance till their old age, till they have no other Employment. And therefore now you shall see who they be that shall be cast into it. Look, there are some marked out unto us, *Rev.* 21. 18. *The fearful and unbelievers, and abominable, and murtherers, and whoremongers, and sorcerers, and lyers,* &c. *shall have their part in the Lake that burneth with fire and brimstone, which is the second death.* So then the Holy Ghost telleth us, that all impenitent sinners shall be damned, and cast into this Lake of fire, which is the second death; for after this, there is no Repentance, no Recovery; there will be a great gulf, as *Abraham* told *Dives*, between the Godly and Ungodly; The Godly see and behold the ungodly in Hell, as *Lazarus* did *Dives* in all torments.

Who they be that shall partake of the second Death.

Then what a strange thing is this? The Holy

Holy Ghost telleth us who shall be da
and cast into the Lake of fire, all impen
sinners, the blasphemer, the drunkard,
and yet no man (almost) will believe
well, the Spirit of God cannot lie: He
*that all the wicked and ungodly sinners sha
cast into the lake of fire, which is the
death.* Now, tell never so wicked a w
of his sin, as his swearing, &c. and
will he say, tush, *God is merciful, I
shall be saved*: Is not this, I pray, to
the Holy Ghost the lie? Tell the Drun
or the prophaner of the Lords day,
they must one day give an account of
their ill language, and rude behaviour,
that they shall be damned; do they beli
this? Oh. no, no, for if they did beli
it, how durst they be so bold to live in
well, howsoever these vile wretches say
hope to be saved as well as the best of
all, yet know this is the truth of God,
Holy Ghost telleth us plainly, *That all
lievers, and thieves, murtherers,* &c. *sha
cast into the lake of fire and brimstone, whi
the second death.*

But unto you, whose hearts do tremble
fear of these things, whose souls do mel
fear of this same second death, if you wo
know how to escape this terrible Lak
Fire, and how to avoid this second de
which is the eternal damnation and torm
both of body and soul, you shall see how
Spirit of God doth not only shew you ho
escape Hell, but to come to Heaven, not o
to avoid damnation in this lake of fire,

rain ſalvation and joy in the bleſſed and ous preſence of God for evermore. Now what the Holy Ghoſt teacheth in the 6. of this Chapter, *Bleſſed and holy is he hath his part in the firſt Reſurrection, for ſuch the ſecond death ſhall have no power; but ſhall be the Prieſts of God and of Chriſt, and reign with him a thouſand years*, that is, evermore.

Such as have the firſt Reſurrection ſhall eſcape the ſecond death.

So then, would you know what manner men and women ſhall eſcape this ſecond th, and eternal damnation in this Lake of fire. Why, the Holy Ghoſt ſaith, they none but they that have their parts in firſt Reſurrection. So it is manifeſt in ſe words, that there be two Reſurrections, alſo a double death: The children of God e a double Reſurrection, and one death, all wicked and ungodly ſinners have one ſurrection and a double death So then, us ſee what is meant by this firſt Reſurtion, namely, our riſing out of the grave ſin to newneſs of life; This is the firſt Reſurrection; *You that were dead in Treſpaſſes and ins hath he quickned, and we are buried with rift in Baptiſm, that like as he roſe again to the y of his Father, even ſo we ſhould walk in ys of life.*

Eph. 2. 1.

Rom. 6. 6.

So then, would you know whether you ll eſcape eternal fire in Hell, even this ſeond death? Then look into your own ſouls; you dead to all your old ſins, and new ? Are you quickned in the inner man? you hate ſin as well when it is committed your ſelf, as by others? do you labour to mortifie

mortifie and kept under the works of the
and walk in all holy duties of Obedience
to God and man? Remember what
Rom. 8. 6. *There is no Condemnation to them that are in
which walk not after the flesh, but after the*

*Blessed and Holy are they that have
the first Resurrection*: Where he shew
none shall be blessed, none shall have
in the first Resurrection, and be freed fro
second death, but such as be sanctified
a Godly life, that are partakers of the
Resurrection. And therefore if you
to be blessed, and escape the second
which is everlasting Damnation both
dy and soul, then labour to live here a
ly life, for these two, *Justification* and *S
fication* cannot be severed.

Use. Comfort to the Godly. And this is a very great comfort, to
true members of Christ, that do repen
leave their sins, and do strive to con
their unruly passions, bearing what wi
men lay upon them patiently, and stri
live a Godly life; though they be in mi
in poverty, in want, and in the end die
first death of the body; yet they shall
freed from the second death, that is
Eternal death. The Gates of Hell shall
prevail against them. And therefore a
love your souls, as you desire to be bl
and to escape eternal Damnation, whic
the second death; Labour (I say) to ha
part in the first Resurrection, to die unto
before you die unto Nature, and live in
ness of life.

But as for wicked and ungodly sinners,

...in, delight in sin, that have no part ... first Resurrection; their case is woful, ... be subject to the second, that is, eternal ... and damnation: *For if ye live after the ... ye shall also die.* Rom. 8. Rom. 6.

... therefore deceive not your selves as ... do, which think, if they come to ...rch, hear the Word, receive the Sacra..., all is well; they hope God will be ...iful to them, and hope they shall not be ...ned. Well, mark what I say, thou mayest ... to Church duly, thou mayest hear the ... of God as long as thou livest, thou ...st receive the Sacraments as often as thou ..., but if thou hast not thy part in the first ...rrection, that is, unless thou live a God..., unless thou mortifie thy filthy sins, and ...dly desires, unless thou become a new ...ure, surely thy estate is lamentable, and ... part is in the Lake of fire and brimstone, ... is the second Death. And therefore ... man deceive himself to think, because ... hears the Word, professeth the Gospel, ... the Sacrament, that therefore he is ...nough: No, no, though thou hear ne... so much; if thou live in sin, swearing, ...nness, &c. thy estate is as woful as be... because thou art not freed from the se... Death.

... mark this difference: The children of ... have two Resurrections, and one Death; ... rise from sin in this life, unto a newness ... holiness of life; and they rise at the last ... unto eternal life in Heaven, and therefore ... blessed. But graceless and godless sin- Note.

ners have two deaths, and but one Resu-
on, they die in sin here, they are dead
and delight in sin here, and so they
first death of the Body, an Eternal
the second death of Body and Soul in Hell.
as they never had part in the first Resur-
on, so the second Resurrection is only to
ment, to Death. Nor is that all to
go to *Hell*, for they shall be in a *Sea* of
series, and in an Ocean of Calamities,
continually flaming about them, and
wasted, nor they consumed: Then the
of their Consciences, which they never
their former life, shall bite and gnaw
them, rage, and madness, and wrath
dignation be among them. When they
look up, and behold the Angels and
tryumphing and rejoycing, what a terror
this be to them, to behold nothing
them, but fearful black Devils to
them, Brimstone and hot burning coals
der their feet, the revenging hand of
ver them, and his Angels pouring forth
vials of his wrath and indignation upon
never ceasing, no intermission? For
torment shall be both comfortless and
less; They shall be always dying, yet
dead; they shall be always in the flame
yet not have any hope to be consumed.
mear shall be griping hunger, and famine
tollerable; their drink shall be Lakes of
and brimstone, their pleasure shall be
ing and roaring of foul deformed Fiends
companied with Devils barbarously and
elly handled. Thus, Heaven they have

cannot now be purchased; *Hell* they
e received, and the place must needs be
ured; and look how many sins and offen-
they have committed and run on Gods
e, which their own Consciences can testi-
so many kind of Tortures and punish-
ts are severally provided for them in *Hell*.
ow many causes of weeping and doleful
ing shall those miserable wretches then
ure? They shall howl and weep because
y cannot be heard, nor yet appeal from
ds dreadful Judgments, they shall weep and
ent, because their pleasures which they
oyed in their life time, have been the
y cause which hath brought them to all
se woes and sorrows: They shall weep and
wl, and cry, and no man pity them; and
all weep with bitter tears, because they
all know their miseries are past all recove-
, and their repentance too late; Then they
will begin to curse their Birth-day, and their
ent which brought them up; and the
ps which gave them suck shall they ban
d curse, and the Place and Air that gave
em the first breath; and will cry, wo, wo,
at ever I was born, to neglect Gods Com-
andments, and to break his Laws and neg-
t his Ministers and Holy Word, running
ter my own inventions; and thus have I
ilfully deserved *Hell fire* for evermore.

And therefore if you would live when you
dead, you must die to sin while you are a-
ve, only the penitent sinners shall live for
er in eternal life, only those which die to
n, shall escape the second death. But the

impenitent that lives and delights in sin
shall die for his sins eternally; Nay, he
never taste of the Life to come: but
would not labour to have his part in the
Resurrection, so he shall be sure to have
portion in the *second Death*, which is so
ful a thing, that it might make even the
heart to break in pieces, to lie in fire
ing for ever, without any ease or end,
never to consume, nor waste away: Oh
let us look unto it, and labour to have
part and portion in the *first Resurrection*,
then shall the *second Death* do us no
but we shall live in joy and happine
ever in Heaven with the Almighty; and
the Angels, and Arch-Angels and Holy S
shall be our Companions for ever, and w
out end.

15. *And whosoever was not found writte
the Book of Life, was cast into the lak
Fire.*

THE former Verse did shew to us
Execution of the last Judgment
on all wicked and ungodly sinners,
of that we spake the last time. Now
this Verse we may observe the diffe
estate of the children of God, and of
wicked, for as there are but two sorts of
Good and *Bad*, *Elect* and *Reprobate*, *Pe*
and *Impenitent*, the Children of God,
the Limbs of Satan. So there be but two
ces, *Heaven* and *Hell*, *Joy* and *Pain*, the

and *left*: and the reward shall be according, either *blessed* or *cursed*; for so St. Matthew saith here, *The Elect shall have Eternal Life, but they that be Reprobates, shall be cast into the Lake of Fire.*

First, concerning the Elect, and those that are chosen in the Lord Jesus: and whose names be written in Heaven: As their lives do differ from the wicked and ungodly, so their Estate after this life is far different; for they shall be blessed and happy for ever. And if you do ask, what is the blessedness that all the Elect shall have? I answer with the Apostle, *The eye of man never saw it, nor ever entered into the heart of man to conceive the hundredth part of this happiness.* Yet we may out of the Word of God, gather some relish of it, as it is described unto us. 2 *Cor.* 2. 9.

And first and foremost, this blessed estate of the Godly at the last day, stands in this, that God shall be all in all unto us: What good thing soever the heart of man can wish, that shall God be unto us. If thou desire wealth, God will be it unto thee: If honour or pleasure, Almighty God will be all in all unto us: for every Child of God shall have as it were a Kingdom, *Come ye blessed*, &c. 1. *Wherein mens happiness in death consists.* 2 *Cor.* 25. 28. *Mat.* 25. 2. *Rev.* 21.

Secondly, In the Kingdom of Heaven there shall be no manner of want; for we shall be, both from all sin, and all defects in the Body and Soul shall be supplyed. And though we see God now but in part, yet then we shall behold him face to face, unto our Eternal comfort; not as in a Glass, darkly; but see and behold him, even as we are seen and beheld 1 *Cor.* 15. 18.

hold perfectly; and Jesus Christ the La
God which hath been our Advocate;
Rev. 21. 10, 17. the Vision of the Holy Ghost, not li
Dove hovering, but perfectly and dire
Ps. 17. 15. *and we shall then for evermore live in his*
Rev. 21. 3. *presence, and reign with him for ever.*

3. Thirdly, then all the Elect shall be
Phil. 2. 34 unto Jesus Christ: so saith *Paul, He change our vile Bodies, and make them like unto glorious Body.* Christ was most Holy, Pure
corruptible and Glorious; even so shall
be: We shall be for ever free from sin
tan, Death, *Hell*, and the Grave. And
point of Death, let us intreat the Lord,
he would be a Fountain of everliving wa
to besprinkle our Souls and Hearts, for
Ps. 16. 11. Sons sake Jesus Christ.

Fourthly, In Heaven we shall have en
joy, and eternal happiness; and shall de
in praising of God for ever; so as we
keep perpetual Sabbath, and joy in the
vice of God for ever. Oh it is a great ha
ness to be in the presence of God; for
is glory and honour and true content ind
Where we shall have joy without sorro
day without night; no valley of tears, b
Sion of Glory, and endless comfort. And
shall be done unto all which fear God,
whose name shall be found written in
Book of Life.

Use. Oh then, cursed be those men and wo
who think and say, It is in vain to serve
Lord: or as *Pharaoh* said, *Who is the Lord*
Mark. 3. 14. *I should fear him?* Oh no, then men
know it is not in vain to serve the Lord;

we will not be careful to keep a good conscience, and serve God aright, and so go to Heaven by example; we then must expect to go to *Hell* with the wicked for company; but God will put a difference between them that serve him, and serve him not. And this should encourage all men to labour to abound in Holy Duties, seeing God will reward even the least work of Faith.

If thou give but a cup of cold water in the Name of Christ, verily thou shalt not lose thy reward. Though our works cannot any way merit, yet he will in mercy for his Son Christs sake. Thus Crown the good works of his Children.

And seeing a few shall be saved, O let us labour to be of that little Flock, let us above all things seek this Kingdom of God. if thou obtain this, thou art Happy and Blessed, although thou lose all the world besides; and if thou lose it, thou art miserable and wretched, though thou win the whole World. O then, what mad men are we, if we do never seek for this, or dream of Heaven, until we have one foot in the *Grave* or *Hell*; Let us not then think to gain a Kingdom so easily, we cannot go to Heaven on Beds of down, but we must strive to enter therein not easily, we must take pains, for what is got without? And as Life is sweet, Joy, Riches, Honour, and Pleasures are sweet; so to have them for ever without fear of losing, this is a blessed thing; for so it is with them that be in possession of this Kingdom, they shall be out of all fear to lose it; and shall

reign with Christ for evermore.

Thus (in some sort) you may conceive the blessed and most happy estate of all the true and faithful children of the Almighty, which ought to stir us up to repent, and turn to God while we have time and space.

But what shall become of the rest, the ungodly sinners? Of them whose Names be not written in the book of Life? Alas poor wretched, distressed souls! It grieves me to think of them; it would make a mans heart soft melt, to think on their most woful misery and I quake to speak or think what shall become of them after this life. The Holy Ghost saith here, *They shall be cast into the Lake of fire.* What then shall become of the sweare drunkard, *&c. They shall be cast into the Lake* Mat. 15. *of fire.* And so saith Christ, *Go ye cursed into everlasting fire, &c.* This is there end, and this is there portion for evermore. Ah miserable wretches! Ah vile creatures! Ah miserable sinners! It had been far better for them they had never been born, or had been rather Toads or Serpents, than men. For besides this, that they shall be cast out of the glorious and comfortable presence of Almighty God and his Holy Angels, *They shall be cast into the Lake of Fire for ever.*

Concerning this Lake of fire, into which all impenitent and hard hearted sinners shall be cast for ever, I have already described unto you; and for a Conclusion, to put you still in mind of this Lake, this Hell, this Tophet, this place of Torment, which will never have end, I will set down three special points

, and that briefly.

ſt, the extremity of it.

Then, Secondly, the perpetuity of it.

nd Thirdly, that it is remedileſs.

nd which well conſidered, methinks it ould make the flinty hearts of ſinners to elt, and to break in pieces, for fear they come into this place of Torment, into this e of Fire.

And ſeeing the ſpirit of God doth repeat gain and again: that all reprobate ſinners be caſt into the Lake of Fire, it is to that men do little conſider of that they not tremble at it; and therefore he beats it, to teach us that it is a ſpecial point thought on, to molifie our hard hearts.

firſt, concerning this ſame Lake of : in that it is named here *Lake of Fire*, noteth to us the extremity of the Tor- , that it is a place of endleſs woe, and eakable pain. The Scriptures afford it ry names, to ſet forth the unſpeakable ents thereof. *All wicked and impenitent ſhall be caſt into the Lake of Fire.* For all Torments, none is ſo extream as Fire, Chriſt ſaith, *There ſhall be weeping, wail- &c.* And it ſhall be moſt hot, and yet ſt cold, which ſhews the ſtrangeneſs of Fire, *&c.* Again, *their worm ſhall never* Mark 8. 44. That worm which ſhall their Conſcience; even the Torment of Conſcience. Oh what a woful thing is for any man or woman to have a worm nually to gnaw their bowels within, ne- to let them alone, or to give them any

1. *The extremity of it.*

Rev. 2.8.

Luke 14. 18.

rest! Such shall be the misery of the wicked. Again, *Tophet is prepared for the King, he shall not escape, and it is deep and large, and the burning thereof is fire and much wood, and the breath of the Lord, as a River of Brimstone shall kindle it*, Isa. 20. 33. So as the wrath of the Lord shall be as a Bellows to blow it, and as a River of Brimstone to maintain it. By this you may a little conceive the extremity of this woful Lake of *Hell-fire*. But if I had the Tongue of men and Angels, I could never express it to the full: For as the joys of Heaven be unspeakable, so the Torments of *Hell* cannot be expressed; at what time the full wrath of God shall seize upon the Reprobates, both Body and Soul, and shall feed upon them for evermore.

Now to the end you might the better conceive the extremity of it, you must know that the torments of *Hell* be universal, even in all the parts of the Body, and the faculties of the Soul at once, the Mind, the Will, the Conscience, the Affections, the Head, the Heart, *&c.* all at once shall be tormented. The pains in this Life are for the most part particularly in some part of the Body; but in this Fire the sinner shall be tormented in all parts at once, and yet we may see that some pains there be, as in the Convulsion, or the Stone, *&c.* which men would not willingly have for a whole world. Alas, what a woful thing will this be, to be tormented even in all, and every particular member so extreamly? Let one example serve in this point; the rich Glutton cries out, *Oh, I am tormented*

tormented in this flame? Luke 16. The torment and heat was so great, that he would have given even a whole world, if he had been Master of it, for so much water as would have stuck upon his finger, to have cooled his flaming Tongue. Thus you see that the fire is most extream and woful, and yet men will not believe it, they fear it not.

But let every one think on the most woful and extream pain of this Lake of fire, let us make that use which our Saviour teacheth, *If thy right hand or foot offend thee*, that is; any thing never so sweet, or never so profitable, never so dear or near unto us; *Let us cut them off, and cast them from us*, that is let us forego and forsake them all; for it is better to go lame into Heaven, than whole into Hell; it is better to go naked in Heaven, than in costly Apparel in Hell: O therefore, let all carnal men and ungodly sinners, that live in pleasures and in sin, know; they shall pay full dear for these things, even the loss of their own souls for ever. Mat. 6.6.

Secondly, As the pains of Hell be easeless, and most extream, so they be endless and perpetual, no end of them for evermore. So *Abraham* tells the rich Glutton; *You that are there, cannot come hither*, Luk 16. And so saith St. *John*. Rev. 12. *It is a Lake of fire and brimstone that burneth for ever*: *So go ye Cursed into everlasting fire*, Mat. 25. 41. It can never be quenched: When as damned sinners shall lie therein many thousand years; yea, as many as there be Stars in Heaven, yet shall never have an end. If a man should 2. *The perpetuity of it.*

once

once every thousand years, take one [illegible] of water out of the Sea, how many [illegible] sand years would be expired, before [illegible] should have emptied the same;

Oh consider this, you that forget God; consider this, you that contemn the Word of God, prophane the Lord's Sabbath, [illegible] make no Conscience at all of Drunkenness, but rather count it good fellowship, and will brag and boast of it. What Treasure of plagues the Lord hath reserved for the damned. Oh, let us think often of this that these same Torments be both endless and [illegible] less. Oh what mad men and women, and what fools be we, that will now enjoy the pleasures of sin for a season, and then to be in torments for ever. What will it benefit or profit us, to enjoy a little worldly pelf, Money, Land or Livings here, for to live in the pleasures or delights, some sixty or eighty years, and then to be tormented in Hell-fire for evermore? And yet do we not see that such is the extream folly and madness of many men, that they will have their penny-worths here, although they pay never so dear for them in the life that is to come.

3. Remediless

Thirdly, These Torments as they be endless and easeless, so they be remediless. This we may behold in the rich Glutton in Hell, who would have given a World, if he had been owner of it, and yet for all that, he could not have it, it was then denied him. For there is no ease nor remedy in Hell, no Redemption after death; no Silver nor Gold, no Wit nor Policy, no Appealing to another

Judge

Judge; But he must lie by it for evermore, in this close prison, until he hath paid the Debt and uttermost farthing. For if all the blessed Saints and Angels in the Kingdom of Heaven should fall down at the feet of Christ, to beg but for one Soul, it could do them no good, Christ would deny them all, they must have the Repulse.

O then consider this; this it is that ought now to make all men quake, and all hearts to tremble, that in Hell is no ease nor hope of Redemption. This is that which makes the Devil and damned Spirits to fear and tremble, and yet it cannot move flinty and stony hearted sinners once to be afraid. O then, I beseech you, let us think on these things now in the days of mercy; now the remedy is to be had, now we may avoid this fearful misery, now we may escape this woful torment, and wrath to come.

Exhortation.

If we will now repent, if we will now confess our sins, and beg pardon of Almighty God for them, we may escape: But after death there is no time of mercy, but only Judgment and Torment, but Fire and Brimstone, and the Wrath of God for evermore, and therefore let us now repent, let us bewail our sins, while we have both time and breath to repent; and live as the servants of God, and not as the slaves of Sin and Satan no longer, and the Gates of Hell shall not prevail against us; nor the second Death triumph over us.

Our blessed Saviour telleth us, that the soul of the poor Begger is more worth than many thousand

thousand worlds. And therefore the loss of a Soul is greater than the loss of the whole World: What benefit were it for a man to win the whole World, and presently to lose both Body and Soul?

If a man should lose House, Land, Wife, Children, and all that he hath, yet it is no thing in comparison of his Soul; that is a loss of all losses, to be severed from God, and from Christ, and to be in *Hell* torment for ever. O then let us consider what our souls be worth, and what Christ paid for the ransom of them, and let us learn to prize them above the whole World. But alas, men cannot esteem of them: Oh no, men will for a Penny, with *Judas*, or an hours pleasure hazzard loss of Soul and body for evermore: ah poor soul! thou didst never yet know what thy soul is worth, Christ Jesus saith, it is more worth than all the World. Oh, let us esteem of it, and value it, and account all riches, pleasures, or profits, as dung, so that our souls, our poor souls may be saved in the day of our Lord. For a conclusion to this purpose; let us remember the words of St. *Peter*, *The World that then was overflowed with water perished.* Again, St. *Peter* gives us here a good Lesson, and tells us, *That the Heaven and Earth which are now, are kept by the same word in store, and reserved unto fire against the day of Judgment, and of the destruction of ungodly men*, verse 9. *The Lord is not slack, but patient*, verse 10. *Howbeit the day of the Lord will come as a thief in the night, in the which the Heavens shall pass away with*

2 *Pet.* 3. 6.

, and the Elements shall melt with heat, the Earth with the works therein shall be nt up. Seeing therefore that all these things l be dissolved what manner of persons ought be in Holy Conversation and Godliness, look- for and hasting unto the coming of the day God, in the which the Heavens being on fire l be dissolved? But we look for new Heavens, a new Earth, According to his promise, rein dwelleth righteousness. Wherefore Belo- since you look for such things, be diligent, ye may be found of him in peace, without and blemish. And account that the long ring of the Lord is Salvation, 1 Pet. 4. 7. *the end of all things is at hand, be ye fore sober, and watching in Prayer,* Luke 34. *Take heed to your selves, lest at any your hearts be oppressed with surfeiting and kenness, and cares of this life lest that come on you unawares. For as a Snare shall ne on all them that dwell on the face of the h; Watch therefore, and Pray continually, ye may be accounted worthy to escape all things that shall come to pass, and that you stand before the Son of Man:* For it is he will say, *Arise ye dead, and come to Judge-*. Now I have done with the Text, and e shewn you the way to get a good Con- nce, and the benefit of it, and likewise the rd of an evil Conscience, which is *the that burneth with Fire and Brimstone for* . Now I will not leave you in horrour dread in the conclusion of the Text, be the last words of it, but I will comfort with the description of Heaven, and the joys

Use 2.

joys thereof, as St. *Paul* relates in 1 *Cor.* 2. *The things which Eye hath not seen, neither hath heard, neither came into man's heart, which God hath prepared for them that love* [illegible] If the holy Apostle St. *Paul* being taken into Paradice, heard such words which [illegible] not be spoken, and are not possible for a [illegible] to utter; as he testifieth of himself, 2. [illegible] 12. 13. How should I take upon me to [illegible] you these Joys, which neither eye hath [illegible] nor ear hath heard, nor ever entered into [illegible] heart of man?

Herein I know mens minds will run [illegible] needless curiosities, which is no part of [illegible] duty to satisfie; as also to shew mine [illegible] devices and imaginations, were a thing [illegible] forth mine own folly; but so far forth as [illegible] reason may search, and there we must [illegible] For mans reason in spiritual affairs is altog[illegible] ther foolishness; nay, rather so far forth [illegible] Gods Word doth instruct us, we may be [illegible] rous to learn, as also to be content, altho[illegible] many things be hid from us. Let it therefo[illegible] be sufficient unto us, if we may but have [illegible] taste of those joys, and that pleaseth it God [illegible] measure to grant us some knowledge of the[illegible]

Adam being in the Earthly Paradice, kne[illegible] not all the secrets and Commodities there[illegible] And how shall we think to attain the [illegible] knowledge of the Heavenly Paradise; But [illegible] ing God doth grant us the understanding [illegible] these matters, but after a sort, he doth it [illegible] our good, that seeing those joys which we [illegible] conceive are surpassing excellent, and [illegible] the Heavenly Joys doth surmount our [illegible]

by many degrees; further, we might ore be drawn into love with God him- who hath ordained such rare, unspeaka- incomprehensible, and endless Excel- es, for them that love him, and live in edience.

will first shew you what a blessed life is, what they enjoy in Heaven. A blessed is the fruition of God himself, which chief good, the most plentiful Foun- nd Treasure of all goodness, in whom Godly men that die in a true and lively , and invocation of the Son of God, raised from the dead, and delivered from vil, and united to the Choir of Angels, aints in Heaven; and there behold God ther, Son, and Holy Ghost; nor as in ss, or Riddle, or darkly, but face to even as I am seen, and live free from lamities, Miseries, Diseases, Labours and ; and with ineffable joy and comfort, rate Gods praise to all Eternity. For World is but a Valley of Tears, and this full of all sorts of miseries, but God in life to come will wipe them all away, and shall be swallowed up in Victory; and will take away the reproach of his peo- om off the Earth, *Esay* 24. 8. *He swallow up Death in Victory: and the God will wipe away all Tears from all , and the Rebuke of his People shall e away from off the Earth; for the hath spoken it.* In so great Felicity e righteous live for ever, and receive gdom of Glory; for which Saint *Paul*

Acts 14. 21. *Paul* saith, *That we must through much tribulation enter into the Kingdom of* H and of this Kingdom we are Heirs, and Sons of the most high God: For D

Psal. 36. affirms as much; *Thou, O God, hast him to have Dominion over the Works of hands; Thou hast put all things under feet.* In Heaven we shall be free from cogitation of sin, and assaults of the vil, and to be so secure that we shall fea evil, for the Lord will rule us with his hand, and defend us with his Holy As also considering our own great un thiness, we might with the Prophet vid, break forth into the Praises of *Psalms*, 144. 3. and say, *Lord, what that thou hast such respect unto him? Son of man, that thou so regardest* Now as the Prophets do stir up the ples minds to serve and honour God, b ting before them the Temporal Bl of this Life, and thereby giving the earnest of greater Blessings to come, the happy estate of everlasting life scribed unto us by such Earthly Com sons as our Natural Capacity can conc that we beholding, in Mind and Co plation, those wonderful Joys which can conceive, may grow into admirati those Heavenly and incredible Excell which are altogether past our conceit far beyond our reach and understanding. as Spiritual Blessings do far surpass co real Blessings, so Heavenly Joys d exceed all Earthly Glory; yea, and

ly secrets of another life, are so much
en from the flesh and blood, that all the
ning of the Wise men of the World, can
e nothing near them; that in this case
may truly say with the Astrologers of
Nebuchadnezzar, Dan. 2. *It is a rare*
, and there is none other that can declare
but God himself, whose dwelling is not with
.

The Turkish Paradise.

ut let us a little behold what flesh and
od hath set down concerning these Joys
Heaven. In the *Turkish Alcoran*, that is,
ook which they use instead of a Bible,
ich Book *Mahomet* their Prophet left unto
n, as the Learned have searched out; thus
Joys of Heaven are set down. Their Pro-
promises them Garments of Silk, of all
s of Colours, Bracelets of Gold and Am-
; Parlors, and Banqueting-houses upon
ods and Rivers, Vessels of Gold and Sil-
, Angels serving them, bringing in Gold,
k; in Silver, Wine; Lodgings furnished,
shions, Pillows and down Beds, most beau-
l Women to accompany them; Gardens
Orchards, with delightful Arbours, Foun-
s, Springs, all manner of pleasant Fruits,
vers of Milk, Honey, and Spiced Wine;
manner of sweet Odours, Perfumes, and
grant scents: and to be short, whatsoever
flesh shall desire to eat. Thus fleshly
ople have a fleshly Religion, & a fleshly Pa-
dise to inhabit; and sensual men have imagi-
the joys of Heaven according to their sen-
l delights; and yet to them that have any
ce or reason, it cannot chuse but seem

to

to end all in a Fable. These joys are seen Princes Courts, these joys are seen in the kish Kingdom; but the joys of Heaven such, that no eye hath ever seen them.

But to leave these deceived *Turks* to the false and feigned joy, let us consider what others have imagined, not much unlike this which is expressed by way of comparison; of a poor mans miserable estate, suddenly changed into most unlooked for happiness; whereby the joys of another may appear by the miseries of this: as a poor man that was out of his way, wandered alone upon the Mountains, in the midst of dark and tempestuous night, far from Company, destitute of Mony, beaten with rain, terrified with Thunder, stiff with Cold, almost famished with Hunger and Thirst, and brought unto despair, with a multitude of miseries, should in the twinkling of an eye be placed in a goodly, large and rich Palace, furnished with all kind of clear Light, warm Fire, sweet Smells, dainty *Meats*, soft Beds, pleasant *Musick*, fine Apparel, and honorable Company, all prepared for him, and attending his coming to serve him, to honour him, and to Anoint and Crown him King for ever. Behold the the miseries of this life, and the joys of another; yet this is but an imagination, and the wit and wisdom of man can devise a great deal more; and yet all far inferiour in degree to those true joys that hereafter shall be found. See how the invention of men, blinded with their natural conceits, run all upon outward com-

This Change sudden and unlook'd for.

ſenſual joys, all for the body; and as for ul, that is not once remembred.

w from the Devices, Inventions, and nations of men, all which come nothing to the effect of this matter; let us come r the Revelation of the Scripture, and where this bleſſed Eſtate be to be , we ſhall read it in the book of the *Re-ns*; wherein, although many things be and intricate, and paſſing mens under-ing; yet it is this matter lively deſcri-ter a meaſure, and in a ſort, under the of the City of God, and the Heavenly *alem*. And ſtrange it is, that thoſe mat-that neither eye hath ſeen, nor ear hath , nor ever entred into the heart of man, d ſo much be opened and revealed, as we read, *Rev.* 21.

rſt then, Let us ſpeak concerning the , then concerning the Commodities to appertaining. The Place is Heavenly *alem*, the City of God, the Land of the , which the Apoſtle deſcribeth after ſort: *And I John*, ſaith he, *ſaw the holy New* Jeruſalem, *come down from God out ven, prepared as a Bride trimmed for her nd*: Wherefore the Prophet *Iſaiah* ſpeak-in the perſon of God, *chap.* 65. 17. For lo, I create new Heavens, and a new Earth, he former ſhall not be remembred, nor into mind. But be you glad, and re-for ever, in the thing that I ſhall cre-For behold, I create *Jeruſalem*, as a And I will rejoyce in *Jeruſalem*, and my people, and the voice of weeping ſhall

The deſcription of the Place where thoſe joys are to be found under the Name of Jeruſalem.

shall be no more heard in her, nor the
of crying: and where we shall sing no
the Song of *Babylon*, but the Song of
saying, *Holy, Holy, Holy Lord God of*
and Earth.

Of this Heavenly Kingdom we may
with *David*. How amiable are thy Tab
eles O Lord of Hosts! my Soul longeth,
Psal. 84. 1, 2. even fainteth for the Courts of the Lord.
heart and my flesh cryeth out for the
God. Blessed are they that dwell in
house, they will be still praising thee:
day in thy Courts is better than a thou
I had rather be a door-keeper in the
of my God, than to dwell in the Tents
wicked: These be the Tabernacles of
and security: the Lord himself saith
My People shall dwell in a peaceable habi
and in sure dwellings, and in quiet resting
ces. Of this the Lord saith, *I will feed*
in good Pastures, and upon the high Mount
Isa. 7. 32. *Isa.* 32. 18 *Ezek.* 34. 14. Israel *shall their Fold be; there shall they*
good Food, and in fat Pasture shall they
even upon the Mountain of Israel, *and sha*
sess a Kingdom which cannot be shaken.
this Kingdom of Heaven is such a King
that it is past thought; it is very spacio
is a Paradise, it is a Kingdom of Grace,
the Kingdom of Glory, it is the Kingd
our God, the Kingdom of Christ, a Co
Kingdom, a Kingdom not made of
but an Immortal Kingdom, because it
blished by Grace. It is a Kingdom
hath a King that never dies, nor is sub
change, but hath durance for ever and

whose right hand are pleasures, world
out end. It is likewise all glorious with-
Gates are of Pearl, and the Coverings
all of fine Gold, and the Pavements are of
ious Stones; our meat shall be *Manna*,
ch is the Angels food, our Drink shall be
, our *Mu*sick Choirs of Angels; and if
desire Voices, there shall be the Seraphims
Cherubims, with the twenty four Elders
g down, and saying, *Holy, Holy, Holy Lord*
of Hosts. And if we be loth to go to this
, it is because we do not know how to
thither, even as a Child that will cry to
rom the *M*other to the Nurse. This
dom is that, of which *David* saith, *I had*
ed, unless I had belived to see the good- *Ps.27.13.*
of the Lord in the Land of the Living. In
h we believe we shall see so many, and so
good things of the Lord, prepared for
m that love and expect him. *For since* *Isa. 54.4.*
beginning of the World, men have not heard,
nor perceived by the ear, neither hath the eye
O God, besides thee, what he hath prepa-
for him that waiteth for him. How excel- *Psal. 36.*
is thy loving Kindness, *O* Lord! *Therefore* *7, 8.*
Children of men put their trust under the
shadow of thy wings, they shall be abundantly
satisfied with the fatness of thy House, and thou
shalt make them drink of the River of thy plea-
sures: For with thee is the Fountain of Life;
in thy Light shall we see Light. This is that
spoken of in *Revel.* 21. 21. and so
wards, of which St. *John* saith, *The twelve*
gates are twelve Pearls, every several Gate was
one Pearl, and the Streets of the City were pure
Gold

Gold, as it were Transparent Glass. And I
no Temple therein, for the Lord God Al
and the Lamb, are the Temple of it. And
City had no need of the Sun, nor of the M
shine in it; for the Glory of God did enli
it, and the Lamb is the light thereof. And
shall be no night there, and they need no C
neither the light of the Sun; for the Lord
them light, and they shall reign for ever
Isa. 25. ever. Of this Heavenly City speaketh
Prophet Isaiah: In this Mountain shall
Lord of Hosts make to all the People a
of fat things, a Feast of Wine on the Le
Ps. 17. 15. Feast of fat things full of Marrow, of W
on the Lees well refined. David refl
thus: As for me, I will behold thy fa
Righteousness, I shall be satisfied w
Ps. 16. 11, awake with thy likeness. Thou wilt shew
the path of life, in thy presence is the fu
of Joy, and at thy Right hand are Plea
for evermore, This is the Holy of Holies,
Holy in respect of the glorious Company
is in it: for there are none but Saints
Angels; and it is most Holy, because the
cred presence of the Deity is there.

O Glorious Banquet! O Heavenly Se
O Eternal Mansions! in which the souls of
Blessed are always repleniſhed, and with
Godly Joys shall abound; and being ado
with Crowns, they shall assist the Angels
ting in a Regal Throne, that shall be m
worthy of Eternal life, and which is the hi
est happiness of all, they shall enjoy co
nual Conversation with Jesus Christ, with
Arch-Angels, Angels and the higher Powe
Thro

ones, Dominions, Principalities, and
rs that exceed all Gold, precious Stones,
he bright Rays of the Sun.
s for the King of Heaven, nothing can be
sufficiently, for he exceedeth all hearts,
ghts. If *Peter*, who saw our Saviours
nsfiguration in the Mount, in a Cloud,
was but an Image of the Glory that was
me. saith unto Jesus, *Master, it is good for*
be heer, rejecting all worldly pleasures
his mind, in respect of that; what shall
ay, when the very truth shall appear,
we have the fruition of the same? Like-
in the Epistle to the *Hebrews*, 12.22. We
behold the blessed estate of those that
enjoy the Life to come. Ye are come to
Mount Sion, to the City of the Living
the Cœlestial *Jerusalem*, and to the Com-
of innumerable Angels, and to the Con-
tion of the first-born, which are writ-
n Heaven, and to God the Judge of all,
to the Spirits of just men made perfect.
to Jesus the Mediator of the New Testa-
. And how this Heavenly City, and
Jerusalem is described, we may read it
bly set down in the 21 of the *Revelati-*
where, by divers earthly similitudes, the
y thereof is shadowed, setting forth the
by those things which make earthly Ci-
famous and admirable; as the great com-
and height of the Walls and Stately
dings, the gorgeous Furniture thereof,
els and precious Stones, pleasant Rivers,
the Tree of Life in the midst thereof,
ght in the City. But let us behold the

order and frame of the City, as we may read in the aforesaid 21 Chapter of *Revelation*, whether still I refer you. The matter described, is as followeth, beginning at verse 12. This City *Jerusalem* had a great Wall, and high, and at the Gates twelve Angels, and the Names written, which are the twelve Tribes of the children of *Israel*. On the *East* part there were three Gates, and on the *North* side three Gates, and on the *South* side three Gates, and on the *West* side three Gates; and the Wall of the City had twelve Foundations, and in them the names of the Lambs twelve Apostles: And the City lay four square, and the length is as large as the breadth of it, and the length and breadth of it, and the height of it are equal; and the building of the Wall of it was of Japer, and the foundation of the Wall of the City was garnished with all manner of precious Stones, and the 12 Gates were 12 Pearls, and every Gate is of one Pearl, and the Streets of the City are pure Gold, as shining Glass. The names of the precious Stones are further there recited.

The Church dispersed throughout the World; therefore the Gates East, West, North, South,

Oh glorious City of God! *There is a River, the Streams whereof shall make glad the City of God, the place of the Tabernacles of the most High, out of which thou, O Lord, shalt make them drink of the River of thy Pleasure,* a torrent of Pleasure, a full Cup running over, in which the Saints of God rejoyce in Christ, cloathed in white, and following the Lamb whersoever he goeth; and with the Angels sing to the Lord, saying, Salvation to our God, which sitteth upon the Throne, and

Psal. 46. 4
Psal. 23. 5

Lamb, *Amen.* Blessing and Glory, and dom, and Thanksgiving, and Honour Power, and Might be unto our God for and ever, *Amen.*

You see in these words, how glorious the of God is, the Walls of Jasper, the ndation of precious Stones, the Gates of ls, the Pavements of pure Gold. And he Walls, Streets and Gates be such, much more joyful, comfortable, and in- dible are those things within the City? for must perswade our selves, that there are y hidden Treasures, and matters of far e account. Many things spoken of the ward Palace, but those things which are hin, are unsearchable. According to that read, *Rev.* 2. 17. *To him that overcometh, I give to eat of the* Manna *that is hid, and give him a white Stone, and in the Stone a Name written which no man knoweth save he received it*: So secret and hidden are the ngs within the City.

This *Jerusalem* is called a Kingdom, *Luke* 19. *Therefore* (saith Christ) *I appoint unto a Kingdom, as my Father hath appointed to eat and drink at my Table, in my King- , and sit on Seats, and Judge the Twelve bes of Israel.* And to comfort the Godly ll wants, distresses, and necessities in this orld, Christ saith unto them, *Luke* 12. 13. *not little Flock, for it is your Fathers plea- e to give you the Kingdom*: And what great- preferment can they look for? Yea, which more, that which but one can have in a m here, every one shall be a King

Else how should it be true which we rea
Rev. 3. 11. *Behold I come shortly; hold
which thou hast, that no man take thy Crow*
And that which the Apostle speaketh of hi
self, in the 2 *Tim.* chap. 4. verse 7. *I ha
fought a good fight, and have finished my cour
From henceforth is laid up for me a Crown
Righteousness. And the four and twenty El
cast down their Crowns before the Throne of G*
Rev. 4. 10. Earthly Princes want no worl
Joys, and they that wear crowns in Heav
shall far more abound in all happiness. Tho
Joys which are highest on Earth, are of le
account in Heaven; for all shall be crowned
according to the Speech of the Apostle,
Tim. 4. 8. Henceforth is laid up for m
crown of Righteousness which the Lo
the Righteous Judge shall give, and not to
only, but to them also that love his appe
ing. God's Kingdom is not to be shaken,
our Earthly Kingdoms are, nor is it to
compared to our Terrestrial or Tempor
Kingdoms; no, he hath left those Kingdo
to the Sons of men, as to *David*, *Solo
Hezekiah*, and the like. His Kingdoms is
made with hands, it is past our imaginatio
and contains in it all that can be wished
desired; and therefore did *Abraham* forsa
his own Native Country, his Kindred
his Fathers House, to go out into a Land
knew not whither. And why did *Mses* fo
sake *Egypt*, and not only that, but refus
to be called the Son of *Pharaohs* Daughte
Heb. 11. 12. Why did so many Patriarchs, Prophets, Sain
and Holy men and women, leave their

Houses, Riches, and lay down their Trea-
s at the Apostles feet, and wander up and
n in Wildernesses, and in Mountains, and
e themselves in Dens and Caves of the
th; Surely for this cause, they had re-
st unto the recompence of reward, and
was *Regnum Dei*, the Kingdom of God.
Heavenly Mansion, where they desir'd to
and were assured they should see the good-
of the Lord in the Land of the Living,
ich hath a Crown that never fadeth, and
vation that never endeth; an Inheritance
mortal, and the Habitation perpetual.
Jerusalem, where God would be Worship-
d, and in which King *Solomon* built the
mple, seated in that place, which we now
l the Holy Land, was in times past so fa-
ous, that all Nations had recourse thither;
ch because of Gods Worship and Service
erein, and his manifold gracious Blessings
oured thereon; and therefore is the King-
m of Heaven compared to this, and called
e new *Jerusalem*.
Likewise also *Canaan*, that plentiful Land,
hich flowed with milk and honey, which
s the Land that was promised to the peo-
le of *Israel*, is compared to this Heavenly
abitation. But as many died short of it,
d never entred into the Land of *Canaan*,
me for murmuring, some for Whoredom,
me for Idolatry, some for one offence,
me of another; so although we hear of the
ys of Heaven, and of the new City, and
ny would enter therein; yet for their ma-
fold offences in this time of their life, and

Tryal, many are debarred from thence, and few are made the Citizens of Heaven; therefore if we expect to come to this place of Happiness, we must first be reconciled to God by true Repentance; therefore we must come with Jesus Christ in our hearts by Faith, and plead his merits, Death and Passion, and so enter into his Joy. Thus much for the place, now for the Commodities.

The Heavenly Joys of the Soul.

THE Commodities which belong to the Heavenly *Jerusalem*; are first, concerning the Soul, being the principal part of man. Secondly, As touching the Body; for the Body being joyned unto the Soul, shall be partaker of this inestimable and everlasting happiness, that in Body and Soul, the whole man may receive his full perfection, as he was at first created perfect. And where it is the chiefest delight of a Godly mind to serve God, especially in the Church, and in the Congregation of this Cœlestial *Jerusalem* there shall be no Temple, no Church. *And I saw no Temple therein.* How then? Why the presence of God himself shall be unto them instead of a Temple and a Church. For the Lord God Almighty, and the Lamb are the Temple of it; and therefore why should men be be so loath to go into this joy, which is so unspeakable? And as Saint *Ambrose* saith, where we shall have in that Cœlestial Mansion, no joy by measure, as in a Glass or Cup,

but a River of joy and comfort, but as it were overcome with joy; and this joy is as it were the wings of the Soul, to carry it away through this valley of misery, and adversity; for as long as the Soul is in the Body it is but as in a Prison like a Bird in a Cage, having not her usual liberty.

Thus in the presence of God shall be all happiness, and at his right hand there are pleasures for evermore. And it is said the 24 Elders fell down before him that sate on the Throne, and worshipped him that liveth for evermore, and cast their Crowns before the Throne: So shall the Saints in Heaven continually sing forth God's Praise, *Rev.* 4. 10. and 14. The hundred forty and four thousand, which had the name of God in their Foreheads, do sing a new Song before the Throne, and no man could learn that Song, but the hundred forty and four thousand, which were redeemed from the Earth, *Rev.* 7. And there were that were cloathed in long white Garments, having Palms in their hands, which cryed with a loud voice, saying, Salvation be ascribed to him that sitteth upon the Seat of our God. And all the Angels stood the compass of the Seat, which fell before the Seat on their faces, and worshipped God, saying, *Amen.* Blessing and Glory, and Wisdom, and Thanks, and Honour, and Power, and *Might*, be unto our God for evermore. Now shall the mind, heart, thought, and imagination of those that are thus blessed, be filled with abundance of all spiritual comfort. For now we see, as St.

Paul saith, as it were in a Glass: but then shall we see face to face, *Rev.* 22. 4. Then shall all terrour, and darkness of Ignorance be taken away; then shall we not desire, as now we do in this life, to see God, as the Prophet *David* speaketh, my Soul thirsteth after thee, like as the Hart desireth Water-brooks. so longeth my Soul after thee, O God, yea, even for the Living God; when shall I come to appear before the presence of God? At that time shall our desire be fully satisfied; and that which we denyed the Prophet *Moses*, to see the Glory of God in this life, *Exod.* 33. 20. shall then be granted to every one that there shall be placed.

The grief of mind, and sorrow of heart, shall then be utterly removed; no Weeping, no mourning, no Lamentation to be heard throughout that Holy Mountain. *Behold*, saith the Prophet *Isaiah*, in the person of God, chap. 61. 13. *my Servant shall rejoyce, and sing for joy of heart: I will joy in my people, and the voice of weeping shall be no more heard, nor the voice of crying*, Rev. 21. 4. *For God shall wipe away all tears from their eyes, and there shall be no sorrow, nor any more pain; for the first things are past.* That is, those things which we suffered in this Life shall not molest us any more. Then shall sorrow never be felt, complaint shall never be heard, matter of sadness shall never be seen, neither shall evil success at any time be feared. No cause of fear, no cause of grief, for that they shall possess thee, O Lord, which art the perfection of their felicity. In him shall we

find

all Knowledge, all Wisdom, all Beauty, Riches, all Nobility, all Goodness, all Delight, and whatsoever besides either deserveth Love and Admiration, or worketh Pleasure and Contentation. All the Powers of the mind shall be filled with the sight, presence, and fruition of God; all the senses of the Body shall be satisfied. God shall be the universal felicity of all his Saints, containing in himself all particular felicities, without end, number or measure.

He shall be a glass to our eyes, musick to our ears, honey to our mouths, most sweet and pleasant Balm to our smell: He shall be light to our Understanding, Contentation to our Will, continuation of Eternity to our Memory. In him shall we enjoy all the varieties things that delight us here, and all the Pleasures and joys that content us now. Finally, the Soul shall be restored unto the Image of God in a full measure, as it was first created, and be throughly beautified and adorned with all Righteousness and Holiness, all Heavenly and Spiritual Graces. The consideration whereof must needs be a great comfort unto the Children of God, and cause them the more chearfully to undergo the troubles of this life.

The Heavenly Joys of the Body.

THE Commodities and Privileges of the Body, also thus united to the Soul, shall be many: And first to begin with that which I find set down in the Text, *And the City had no need of the Sun, or of the Moon to*

ſhine in it; that is, *there ſhall be ſeen no Earthly wants.* For what a great temporal bleſſing is the heat of the Sun! moſt comfortable to man and beaſt, which bringeth forth the fruits of the Earth for mans food, and without which all things ſeem to be ſad lowring, but then ſhall we not need this benefit; for the preſence of God ſhall be more comfortable, and the Glory of God ſhall ſupply the want of the Sun and Moon.

All things then ſhall be miniſtred unto us abundantly, that we ſhall not ſo much as once think of any want, whether it be food or cloathing, or any comfort of this Life whatſoever, as the Prophet *Iſaiah* doth worthily expreſs it. Chap. 49. 10. *They ſhall not be Hungry, neither ſhall they be Thirſty, neither ſhall the heat ſmite them, nor the Sun. For he that hath compaſſion on them ſhall lead them, even to the Springs of Waters.* Here the body hath need of reſt, but there ſhall be no night, neither ſhall there be any need of reſt: Here, for fear of Thieves and Enemies, our Houſes, and the Gates of our Cities are ſhut, but there the Gates ſhall not be ſhut, but always open; becauſe there ſhall be no fear of Enemies, no fear of future hurts and dangers. They that are oppreſſed here, had need of defence, of help, and comfort, which hardly is to be had in this World, *Eccl.* 5. 8. 10. *But, there ſhall violence no more be heard of,* Iſa. 6. 8. *There ſhall every ones cauſe be heard, and every wrong ſhall be righted: For there ſhall be no Curſe.* For not only the curſe of ſin ſhall be cut off, but all occaſions of ſin

ſhall

shall be far remov'd from us, and we shall be throughly reconciled unto God, and we shall enjoy perfect peace. As no grief of mind, so no disease of body shall molest us, neither shall there be any use of Physick; all infirmities shall be turned into perfection; and all deformities shall have an end. That which is now the mighty Conquerour of mankind, that is Death, then shall be trodden under foot: For Death shall be swallowed up into Victory, that with comfort we may say, *O Death, where is thy Sting? O Grave, where is thy Victory?* And that which our first Parents could not taste of, nor so much as touch it, that is, *of the Tree of Life*: For though they tasted of the Tree of Knowledge, of Good and Evil, yet they were soon cast out of Paradise, lest they should put forth their hands, and take of the Tree of Life also, and eat, and live for ever, *Gen.* 3. 22. In this *Jerusalem*, even in the midst of the street, of it, shall be the Tree of Life, and a common passage unto it, *Rev.* 2. 22. *For this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.* Thus shall there be mirth without sadness, Health without Sickness, Strength without Weakness, Life without Labour, Light without Darkness, Felicity without abatement, all Goodness without any evil, where Youth flourisheth that never waxeth old, Life that knoweth no end, Beauty that never fadeth, Love that never cooleth, Health that never diminisheth, Joy that never ceases: There shall be Pleasure without pain, and all happiness without any change, and

1 *Cor.* 15.

and Life without the reach and Gun-shot of Death; for there shall be Life everlasting. Now the Nature of man grieves for the loss of his body, and Delights of the World, which Faith alone doth ease, that promiseth an undoubted restitution of the Body, under a better condition, and assures him of an everlasting Life, in which shall be everlasting Blessedness. Then (as I formerly said) shall the body be free from all corruption and mortality, and all other casualty, or other malady, or pain, or grief; men shall then be like Angels, free from want, and full of all felicity: they shall hunger no more, neither thirst, neither shall the Sun light on them, nor any heat; for the Lamb which is in the midst of the Throne shall feed them, and lead them unto the living Fountain of waters. *And God shall wipe away all tears from their eyes. I saw no Temple therein,* that was made with hands, saith St. *John, for the Lord God Almighty, and the Lamb are the Temple of it. And the City of this our God hath no need of the Sun, or of the Moon to shine in it; for the glory of God did enlighten it, and the Lamb is the light thereof.* And there shall be no more curse: but the Throne of God, and of the Lamb shall be in it; and his Servants shall serve him, they shall see his face, and his Name shall be in their Fore-heads. Oh the joy! Oh the sweet harmony, and melody! Oh the Heavenly musick which is sung by the Choir of Angels in the Church Triumphant, would ravish a Soul on Earth, if he heard it! We know that here on Earth we have musick

Rev. 7. 16.

Rev. 21. 4.

that

t doth delight the ear of man very much, the musick which is above, no ear hath heard. Saint *Basil* saith: It is more sweet than Devotion; nay, more sweet than Contemplation, and far sweeter than all things in this World can be.

Let us therefore be converted to God with all our hearts, and say, Oh how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the Sons of men. And let us with joy exalt our selves: even as the Hart panteth after the water-brooks, so panteth my Soul after thee, O God: my Soul thirsteth for God, for the living God; O when shall I come and appear before God? There is nothing so bitter or sharp in this life, but will be sweetned in contemplation of the joys of Heaven, and of eternal life: for in Heaven there is neither death, nor mourning, nor wearinesse, nor weakness, nor famine, nor thirst, nor corruption, nor want, nor sadness at all; so as we may rather be able to say, What is not there, than, What is there? As it is written, The eye hath not seen, nor ear heard, neither hath entred into the heart of man, the things which God hath prepared for them that love and fear him. Therefore let no man that hath lived uprightly fear to die, or doubt of the joys of Heaven; for as we are all born, so must we all die: And shall any man think to get that by favour, which God only hath himself by Nature, Immortality? No, we must change this life, and for this mortal Habit,

Psal. 13. 9

Psal. 41. 1

2 *Cor.* 9. 2.

Habit, put on immortal Habit, which never fadeth.

The Godly in this Life are as Warriours, then they shall come to their own possession, now they are in Skirmish, then shall they be crowned Conquerours; now they are in the tempestuous Sea, then shall they be in the quiet Haven; now in the heat of the day, then shall they be in the rest of the Evening: Now in place they are absent from Christ, though in affection they are present with him, then shall they follow him whithersoever he goeth; now they suffer trouble tho their life be hid with Christ in God, but when Christ shall appear, they shall also appear with him in glory; *Col.* 3. 3. And then also they shall receive an incorruptible crown of glory; according to that Warrant which was pronounced by a voice from Heaven. *Rev.* 4. 13, 14. *Write, blessed are the Dead which hereafter die in the Lord. Even so saith the Spirit, for they rest from their Labours, and their works follow them*: And what joy will thy soul receive in that day, when we shall be presented before so honourable and infinite a multitude, before the Seat and Majesty of the Holy and Blessed Trinity, with recital and declaration of all the good works and travels suffered for the love and service of God, when there shall be laid down in that honourable Consistory, all thy Virtuous Deeds, all the Labour thou hast taken in thy calling, all thy Alms, and all thy Prayers, all thy Fasting, all thy Innocency of life, all thy Patience in Injuries, all thy Constancy in

Adver-

Adversities; and for their further comfort, and in a manner wonderful astonishment; the wicked shall be vexed with horrible fear, when they shall see the righteous stand in great boldness, and they shall curse their foolishness and madness, for tormenting such unjustly whom they thought nothing worthy of honour, and yet now see them amongst the Saints of God, *Wisd. 6. So shall the Righteous in their place go forth, and look upon the carcasses of the men that have transgrest Gods Will and Holy Law,* Isa. 66. 24. And looking back upon the dangers which they have passed, and wherein other men are yet in hazard, their joy shall be so much the more increased; for they shall evidently see how infinite times they were ready to perish in this their mortal life, if God had not held his special hand over them. They shall see and behold the dangers wherein other men are plunged, and the death and damnation whereunto many of their Friends and Acquaintance have faln; the eternal pains of Hell is incurred by many that used to laugh and be merry with them in the World, when as they shall shine as Stars which have converted many unto God, *Dan.* 11. As contrariwise, they that by their evil example, and manifold offences have been the cause of the downfal of many, shall suffer intollerable grief.

In earth no joy, pleasure, nor comfort of surpassing, so strange, and so wonderful, but will breed a satiety; and we shall after a while wax weary thereof, either desiring a greater or

or else longing after variety; for mans Nature is given to nothing so much as to newnes and novelty: But, behold the joys of this new *Jerusalem* shall be so diverse, so strange, and so incredible, that we shall never be satisfied therewith. We see in *Rev.* 22. *The Tree of life bears twelve manner of fruits and gave fruit every month; twelve manner of fruits*, there is the diversity of their joy; giving fruits every month, there is the continual change, still pleasing thy mind with variety, and ravishing thy senses with infinite delight.

And this may make us more eager after those joys, because we shall not be long without them. For the time of this life is but short, and the time of this thy Tryal in this World, is but in a manner a moment. If our time here should be a thousand years, what is it to one day there, which hath no night? Which, be it that it hath a Sun rising, yet it shall never have a Sun setting; an entrance and a beginning there is unto these joys, but the terms and date thereof cannot be told. And as the torments of Hell, whereof I have heretofore spoken, are endless; so are the joys of Heaven beyond all time; as they are remediless, (for out of Hell there is no Redemption) so are these joys without all change or alteration; as they are comfortless so these exceed in all manner of comforts; all without end, without number, without measure.

Thus have I shewed you the joys of the Kingdom of Heaven, and yet have I not

shewed

ered them; for neither can I utter them, yet can you conceive them, but we may ess at them: But that which I have already ken is sufficient, though not for the wor- ness of the cause, or for the satisfying of infinite desires, yet for edifying, com- and instruction. And if I should lead along with my own devices, and imagi- ions, it were but a matter to delude you. ain, be not desirous to know more than is and convenient: For when we have spo- all, or the learnedst in the World ex- ssed all, yet all must come short of this rk, to utter the truth of these joys. For o eye hath ever seen them, or heart of can conceive them, how is it possible y, for me to declare them? But that ich we do know, let us gather to our good, to our necessary instruction; leaving off search where God will give no understan- ng. Hidden, and they are unknown, that might the more earnestly desire them, for own things grow out of love.

The consideration of these joys already cited, may be sufficient to establish us, and confirm us, that there be not in any of us unfaithful heart, to depart away from the ving God. And who would deprive him- lf of those joys, if they were no other, but ch as even our own minds might imagine, our own heart conceive? In this case, t us be content there to make a stop, where ods Word hath set a full point. And bles- d be God, who to encourage us in a way of odliness, hath granted us thus to behold

these

these incredible joys, though it be but a shadow, and as it were under a veil.

Howbeit, to shew you all these joys, and not apply them, seemeth altogether without use, and without life. The profitable instructions, therefore that here hence may arise, are more than I can utter; yet give me leave to recite some: and think not hardly though I stay you a little longer, for to hear the discourse of those things which pertain to the Kingdom of Heaven. I my self which have searched more than any of you, should in this respect forsake my Diet, and forget to hear how the Clock goes, or the day passe. Suppose we are now busie in the field at Harvest, unmindful to come even to our own houses, and surely this is a far better Harvest and a better grain and commodity than we can gather in. When it pleaseth God I should devise this for your good, it was with comfort; and therefore I doubt not but that you that hear it, hear it also with comfort.

How to grow out of love with this World.

The first instruction for our use, may be this, to learn to grow out of love with the present World, and with the transitory pleasure, and profits of the same; so that we may prepare our journey to our long home, and to our wished home; and to those houses and Heavenly habitations, whose Leases shall never be expired; to our Heavenly *Canaan*; and to this new and most beautiful *Jerusalem*. Howbeit for the most part we are so doted and bewitched with the glistering joys of this present fading World, that no exhor-

exhortation or perswasion shall lightly prevail to withdraw our minds from thence; which thing may lively be set forth to your view, by reciting of a parable of the custom of a certain commonwealth, People, and Nation, which were wont to choose their King from amongst the poorest sort of people, to advance him to great honour, wealth, and pleasure for a time. But after a while, when they were weary of him, their fashion was to rise against him, and despoil him of all his felicity; yea, the very Cloaths of his back, and so to banish him naked into an Island of a far Country, where bringing nothing with him, he should live in great misery, and be put to great slavery for ever. Which practice one King at a certain time, considering; by good advice (for all other; though they knew that fashion, yet through negligence and pleasures of their present felicity, cared not for it) took resolute order with himself how to prevent this misery, which was by this means: He saved every day great sums of mony from his superfluities and idle expences, and so secretly made over before hand, a great Treasure into that Island, whereunto he was in danger daily to be sent. And when the time came, that indeed they deposed him from his Kingdom, and turned him away naked, as they had done others before, he went to that Island with joy and confidence where his Treasure lay, and was received there with great Tryumph, and placed presently in greater Glory than he was before.

This

Simile. This City or Commonwealth, is this present world, which advanceth to Authority poor men, that is, such as come naked into this Life; and upon the sudden, when they look least for it, it doth pull them down again, and turneth them naked into their Graves, and so sendeth them into another World; where bringing no Treasure with them, they are like to find little Favour, but rather Eternal misery. The wise King that prevents this Calamity, is ever one which in this life, according to the Counsel of Christ doth seek to lay up Treasure in Heaven, against the day of their death, when they must be banished hence naked, as all the Princes of that City were. At which time, if their good deeds follow them, as God promiseth, then shall they be happy men, and placed in much more glory than ever this World was able to give them. But if they come without Oyl in their Lamps, then is there nothing for them to expect but this, *I know you not.*

The sum of money, is not so much our good deeds, as the forgiving of our many fold offences; the amendment of our sinful lives, the Godly and Righteous care of the life to come. That which we are so greatly in love withal, the Apostle gives us counsel to the quite contrary, *Love not the World, neither the things that are in the World*, 1 John 2. He addeth the reason, because the World passeth away. But he that fulfilleth the Will of God, abideth for ever. Heaven is not in this life, and we must look to be weaned from this World, if we ever look to be in Heaven.

The Joys of Heaven and the desire of the World, are quite contrary; for they are too heavy a burthen, and do hinder us from mounting up so high. And herein, for the most part we may be resembled unto the Grashopper, which is born and bred, liveth and dieth in the same ground.

The Grashopper hath wings, and hoppeth a little, but presently falleth down again: so many of us have often good motions unto godliness, and the life to come, and again it is gone in a moment, and we return to our old affections to this World, as though all our portion were only in this life.

Those Fowls that feed grosly, never flie high, and they which feed their hearts with things below, cannot have their affections in Heaven; The Joys of Heaven being so rare and excellent, and so surpassing wonderful, that they might remove this heavy, lumpish, and grovelling desires of this World. The careless, earthly, and worldly minded, hath no sight, nor sense, nor feeling of these joys. But as the Ox is fatted in the pasture, and the Bird singeth sweetly, and feedeth without fear, and suddenly the one is driven to the Slaughter, and the other is taken in the Snare; so they that are given to the World, are lulled asleep in security, until the time that Death striketh with his Dart, and endless destruction overwhelm them. But where is that man or woman which can say with the Apostle, *I desire to be dissolved, and to be with Christ, which is best of all. For they that say such things, declare plainly that they seek*

seek a Country, Heb. 14. 14. *Desiring a better Country than is to be found in this World*, that is, *a Heavenly Country*, *and for them hath God prepared a City*, Heb. 13. 14. *For here we have no continuing City, no continuing Habitation*. Let us therefore seek a new Habitation to come, which is of longer continuance, and free from all miseries. The next fruit is, that the remembrance of these joys teacheth us patience in afflictions, troubles and distresses. And if we determine to aim at this heavenly place, we must forsake this earthly Tabernacle; and while we live here on Earth we must pass through affliction, and be carried into Heaven by a fiery Chariot, that our Earthly minds may be purged out; that the black line of our sins, which must be purged both out of our minds, and out of our hearts. Christ he was not free from affliction, for he cryed out, *My God, my God, why hast thou forsaken me?* We must go first to *Mount Calvary*, before we can come to *Mount Olivet*; that is from a Cross to a Crown, from Earth to Heaven: Our Graves are but so many Folds, which Death brings us into, and keeps Our Bodies till the morning Sun of our Resurrection shall appear, which is the day of our general Resurrection: for Death is but Door of Entrance to a Crown of Glory, which shall never be taken from us. For how troublesome soever this life is here, yet there shall all troubles, griefs, and wrongs be abundantly recompenced. And the Apostle speaketh truly, *Rom.* 18. 8. The afflictions of this present time, are not worthy

thy of the Glory which shall be shewed us. *In* the 126 *Psalm.* They that sow rs, saith the *Psalmist*, shall reap in joy. he that now goeth on his way weeping, beareth forth good seed; shall doubtless e and bring his Sheaves with him. Wo o you, saith Christ, that now laugh, for hall wail and weep, *Luke* 6. 35. And efore happy shall they be in another ld, who have in good Causes suffered ngs, committing themselves unto God. This time of Heavenly joys is compared Harvest; and what care doth every one e to provide good and choice Seed, that ir Harvest may fall out accordingly? Thy ed is thy Thoughts, thy Words, thy Deeds, Conversation. Therefore let me exhort u, as the Apostle doth, *Gal.* 6. 7. Be not ceived, God is not mocked, for whatsoer a man soweth, that shall he also reap; he that soweth to his Flesh, shall of his esh reap Corruption; but he that soweth to e Spirit, shall of the Spirit reap life everlasting: look how we sow, so shall we reap; ch as our seed is, such also shall be our harvest. The date of this our life is but short, t the remembrance of life well led, shall e comfortable for ever. And this shall for er and ever be an endless harvest, still gathering, still increasing, never diminishing. The last thing in the aforesaid 21 Chapter of *Revel.* is, that there shall enter into is Heavenly *Jerusalem*, no unclean thing. nd as the Prophesie of *Zachariah.* 14. 21. n that day there shall be no more the *Canaanites*

Heavenly joys compared to a Harvest.

naanites in the House of the Lord of Hos

The *Canaanites* were a lewd People, a for the same were driven out of the Land and if they were not worthy to dwell Earth, much less shall they be worthy to received in Heaven. *Dearly beloved,* saith Apostle Saint *Peter,* 1 Epist. 2. 11. *from fleshly lusts, bridle them, keep them for they war against the Soul,* Colos. 3. 1. then ye be risen with Christ, seek th things which are above, where Christ sit on the right hand of God. *Set your affec on things which are above, and not on which are on the earth, and mortifie your derate affections, and evil Concupiscence.* member this peremptory word, *No thing shall enter in there,* Mat. 5. 8. *Bles the pure in heart, for they shall see God* 12. 14. *Follow holiness, without which no can see God.*

And God grant us this Wedding Gar of Holiness, that we may go in with Bridegroom; for we know what befel to that wanted it, *Mat.* 22. 14. *Let us wor our own Salvation with fear and tremb* being desirous to receive a Kingdom w cannot be shaken: Let us pray for Gr where we may serve God, that we may pl him with Reverence and Godly fear. seeing we have precious promises, 2 *Cor.* 7. 2 *Pet.* 1. 4. And that more sure than Heaven and the Earth, *Heb.* 6. 3, 18. Let cleanse our selves from all filthiness of Flesh and Spirit, and grow up into full ho ness in the fear of God. *For as they that*

...will, shall enter through the Gates into ...ty, and their right shall be to the Tree of ... so without shall be Dogs, and all unclean ...s, Rev. 22. 14. Let not my last ex...tion be forgotten among you, *Enter in ... strait Gate*; for it is the wide Gate, and ...d way; that leadeth to Destruction, and ...y there be which go in thereat: Because ... Gate is strait, and the way is narrow ... leadeth to life, and few there be that ... it.

To add unto these, one of the greatest ... amongst all, is God's mercy, whereof ...ave a sweet taste in this life: For were ... for that, none at all should enter into ... place where those joys are to be found. ... our first Parents, by God's just anger, ...rding to their due desert, were cast out ... Paradise, and an Angel set with a Sword ...wn to keep the way, that no flesh should ...m thither? so the only gate to lead us in ..., is God's mercy: whereof as the godly ... most righteous that are, stand in great ...d, so let none of us all ever abuse God's ...cy, lest we miss of the same. This mer... is called the rich mercy of God; for no ...sure is comparable unto it: and as it pas... all understanding, so cannot the deepest ... of man conceive any part of the ...h or heighth thereof; the compass, the ...eness, the wideness, and breadth of it is ..., that it cannot be measured; and there... it may well be called, as indeed it is, ... infinite and incomprehensible. And be... no tongue of man can speak it, let An...

gels bring the message, as we read, Luke 2. 14. *Glory be to God in the high Heavens, and Peace on Earth, and towards men good Will.* The Lord of his goodness direct our steps to his Throne of mercy; and cloath us with this Garment of of mercy; and the Lord this day set his Print and Seal upon you.

Last of all, for a conclusion, and for admonition, in brief, I will shew you the right way of dying well, and the comfort of it, which it the end brings all this joy and happiness. First, by the Virtue of Christ's Death, Death ceased to be any more a terror or plague, but it is made a blessing, and a passage between this and Eternal Life. Christ is the Key of our Graves, and hath opened the Kingdom of Heaven to all believers. The day of Death is only terrible when it is joyned with the aprehension of God's wrath; and we are defended not with the Shield of Faith. When we die, we shall rejoyce in the Lord, for the corruption of our Nature is quite abolished, and our Sanctification is then accomplished. By death our present miseries are removed, and all future are prevented. What happiness is it to see the glory of Gods Majesty face to face, to live and abide with God, and the holy and Blessed Angels for ever? And when we are joyned to Christ by the band of the Spirit in our life time, we shall certainly reign with him in unutterable felicity. Likewise being once certainly assured in conscience of our being in Christ, let Death come when it will, we shall yet remain in the cove-

Admonition to all.

shall be re-united with him, and taken up
verlasting Life: And whether we wake
leep, or whatever we do; let us always
in mind the end of our life; and that
continually hear the sound of the Trum-
Arise ye Dead and come to Judgment,
wing that the power of our death lies in
sin; and therefore we must use all good
ns, that our sins may be removed and
oned. And therefore to weaken the
e of Death, the best way and course is
humble our selves, repent us of our sins,
end our lives, and to trust and rely upon
mercies of God, that we may comforta-
say with St. *Paul*, I live not, but Christ
s in me, which we must find by the Te-
mony of our sanctified conscience, that
ist my Redeemer, by his Spirit, governs
r his Holy Will. O how late is that hour
a man to begin to live well, when he must
necessity die, and depart out of this
? Doth any man think that God will be
tent, that we should lay our old and rot-
bones upon his Altar, when we have liv-
all our youthful time in our own delights?
sure: or do we think, that when we
e spent all our time and study to get
alth and Honour, and then in our old age,
en we can do nothing else, begin to pray
serve God? This will be a great cause,
en we examine our lives, how we have
ut it, to fear Death. What was the rea-
that Christ loved his Disciple *John* better
n the rest? because he came to him in his
th, while he was young and lusty. In-

deed God will not be our Staff in our age, if we do not serve him in our youth, Solomon the wiſeſt King that ever lived, gives this inſtruction to all Poſterity: *Remember* (ſaith he) *thy Creator in the days of thy Youth:* For our life is but a perpetual motion, even from the Cradle to the Sepulchre; nor doth our ſleep hinder us in this our Journey: We muſt ſtill remember our end, and have an eye upon Death, for he hath an eye ſtill upon us at all times. We muſt not come into the World as *Cato* did into the Theatre, only to go out of it again: Nor we muſt not think that God put *Adam* into the Garden to eat the Fruit, and take his pleaſure, and to ſpend his time in Idleneſs; no, he put him into it to dreſs it, and look to it; for, ſaith God, *Thou ſhalt get thy living with the ſweat of thy Brow.* Nor is this World made for man, as the Sea was for the *Leviathan*, to take his pleaſure and paſtime in: No, we muſt labour to reſt in Gods Laws and Commandments, which will bring reſt to our Souls. He can never ſhoot well, that hath not his eye ſtill upon the mark or white; ſo no more can a man live well, and hath not his mind upon the day of his Death. It is a comfort of all comforts, eſpecially to a godly man, to have hope and faith, to believe he ſhall riſe again from the grave; for when their eyes ſhall ſee thoſe Friends again, which Death and Sin hath ſeparated; nor muſt we think that we ſhall ariſe voluntarily, but the ſound of the Trumpet ſhall be the Voice, which is meant, the Voice of Chriſt by his miniſters the Angels:

Admonition to all.

For

he shall only speak the Word, as a Judge
on Earth, appoint a Summons. All
t appear: For this day of Jubilee there
ll be no more New *Moons*, as the Trum-
were used to be blown at, as the Pro-
t *David* speaks in the 81 *Psalm*. *No, but*
shall have a new Earth, and a new Heaven,
re dwelleth all Righteousness. 2 Pet. 3. 3.
this Trumpet shall blow, it shall be both
and shril; no ear whatsoever but shall hear
sound: the dampness of the Earth shall not
er it, nor the depth of the Grave shall ex-
us: No place though never so remote, shall
der this sound: For it shall be Universal, and
ver corner of the Earth shall this Trumpet
heard. For we must remember, that our
dies when they are in the Earth, is but like
owing of seed; for we shall rise again. The
rd calls to man by his Prophet *Isaiah*, say-
, *Earth, Earth, Earth, Hear the word of the*
d; to put him in mind, That he is but
rth: for at the first, Earth we were, and
ll we are Earth, and Earth we shall be a-
n, when God but speaks the word. First
ordinary change by Death we must have.
condly, an extraordinary change at this
y by the power of God; for the Earth
the Heavens shall be changed by Fire.
ath is but a change, our bodies must all
changed; for the Text saith, *We shall all*
nged, *Paul* meant himself too: We shall
changed; saith he: This substance of ours
ll be altered at the last day, though not
h that formality as ours are, to die and
n to be put in a Coffin, and then into a

Grave not with such degrees; but we shall be suddenly changed, even in the twinkling of an eye; for Death is but the first step to Earth, and then to Glory. We shall have likewise a two-fold Resurrection: First, of our Bodies from the Grave, and secondly, of our Souls from Sin. *Abraham*, he confessed and said, O Lord, give me but leave to speak this once, who am but dust and ashes. First then, seeing we are but as the dust of the Earth, the Earth must then obey when God calls, and render up her dead. So likewise the Fire obeyed God's command, not to hurt the three children which were put into the Fiery Furnace, and yet to have power to burn and destroy those that put them into it: so likewise the Sea obeyed Gods command, and was as a Wall to the children of *Israel*, and gave them then a miraculous and dry passage. So the Earth and the Sea must obey God's Voice at the last day, and yield and give up her dead: *The Earth shall give up her dead.* And yet the Earth devoured some, as it did by Gods command, when *Corah*, *Dathan*, and his company were swallowed up quick, so at the last day of account, God shall only speak the word, and all his Creatures must obey it: for the dew of Heaven is as the dew of Herbs. And as the dew of Heaven waters the Flowers in a Garden, and the Sun causes them to come forth, so will the dew of the Lord's Word, raise up again at the last day: We know that the dew of Heaven falls suddenly, so will the dew of the Lord fall suddenly and unexpectedly, at the day of our Resurrection.

rection, even in the twinkling of an eye, even
n in a moment; for the Trumpet shall but
nd, and all shall arise. It is a Divine
ork, and is past our understanding; there-
re let us rather admire God's infinite
oodness, than to be too nice and curious to
arch into them. Then shall this corrup-
ble part of ours put on incorruption, our
atural bodies shall be made glorious bodies,
ough we have lain a long time in the grave
d bosom of the Earth, mouldring and
nsuming away.

We all know that every night is the days
neral, and what is the morning but the
ays Resurrection again? or like the setting
the Sun at evening which the next morn-
g shall rise again? And we all know that
hen we set or put a Root into the ground,
at it must lie all the Winter, and, as we
hink dead; but in the Spring-time (by
ur hope) we shall see it revive and shew it
lf by virtue of the Sun: Just so will it be
ith us at the day of our Resurrection: for
is a most certain Argument, that he that
n do the greater work, can also do the les-
er; for God who did make the World and
lso Man at first of nothing, can at the day
of our Resurrection make us perfect bodies
gain of something. Therefore, O Lord I
beseech thee, prepare me for the day of my
Death, and whether it shall be by the mes-
sengers of Death, or by the Trumpet of thy
Judgments, that at the last day, when I shall
rise again, I may behold thy Glorious Ma-
jesty, with all the Royal Army of Holy Mar-

tyrs, and blessed Angels; that I may not be found with a distracted and guilty Conscience, nor with the Reprobates, call to the Hills to cover me, nor unto the Rocks to fall upon me: but that I may taste of thy endless mercy, and so be received into thy Heavenly Mansion. Therefore, my Beloved, seeing we look for such things, let us be diligent, that we may be found of God, pure, spotless and blameless; for seeing then that all these things shall come to pass, and be dissolved, what manner of persons ought we to be, in all holiness and conversation of life! Therefore, let us labour while we live here on Earth, that we be found white as the Snow in *Salmon*, and cloathed with the Robe of Christ's Righteousness. Alas, what are we at the best, (as I have said) but Dust, Earth, and Ashes, a Coffin of Coffins, yea a Coffin for the Worms? A little blast of sickness carries us away in our youth; and if we hold out a little longer, we consume and moulder away with old age. We, at the best, are but like a painted Wall: one Winter storm quite defaces the beauty of it, so one blast of Death carries us quite away to the Grave, and to the Earth again; therefore saith the Propher, *The dust shall return to the Earth as it was, and the Spirit shall Return unto God that gave it at the first.* And let all men remember this, that we shall be found, and rise again, and stand upon the Earth; And then God will find a sinner at that day, (if he die without Repentance) as if the sinner had but just committed the act of

1 *Cor.* 15.

Eccles. 12. 7.

in at the same time, *Paul* will be found though not preaching, as he did on earth, in the condition he died; and we with the same sins, or with the same Righteousness, as we live or die in; for our Consciences will then accuse us, our memories witness against us, and our reasons will be our Judges at this day. We shall have no more to say for our selves, than the man in the Gospel who came into the Dinner without the Wedding Garment on; but mark, I pray you being asked how he came thither, the Text saith, he was dumb, he was silent, he had not a word to say; his own Conscience accused him, and so he was bound hand and foot and cast into everlasting Fire. And if we would have this Wedding Garment found upon us, we must first while he live here on Earth, labour to get grace in our hearts, and work in our Souls, we must wholly leave and forsake this sin of Covetousness. The Prodigal must forsake his sins of wantonness. We must do it presently as *Zaccheus* did, who came down hastily, and received Christ joyfully; and gave satisfaction to those men he offended really: we must not defer the time, or take advice whether it were time yet so to do: No, we must with *Zaccheus* make our own Will, and be our own Executors, and take Christ our Overseer: *Behold, Lord, half of my Goods I give to the Poor, and if I have done wrong to any, I will restore him fourfold.* God doth not regard the extension but the intention: Not our tongue only but the heart: We must not slubber over our Confession;

Mark 22. 11:

Simile.

session, we must not put away some sins only and retain other some. No, we must put the Sword to the Throat of sins, and cut them off; and like *Phineas*, pierce *Zimri* and *Cosbi* through and through. We must not (if we mean to appear before God blameless and spotless) leave some beloved sin in our bosom: no, not the sin of our bosom unrepented of; no, not our beloved *Dalilah's* sins. And, like *Naaman* say, *The Lord be merciful unto me for this sin, I did not think it, no, I had forgot it*: But pray with *David*, *Cleanse my Soul, even from my secret sin.* Sins whether I have done them to please my self, or to please others; Yea, our whispering sins; such sins, as we have striven so long to hide from God and man, that now we have forgotten them our selves. O, saith *David*, *Forgive me the sins of my youth*; my sins of Negligence, and my sins of Ignorance; there is no sin so small or little, but is able to cast us into Hell for ever; there is no sin, which if it be unrepented of, but we shall one day render an account of to God Almighty, else how should God's Justice be manifested, if mans offences be not punished? For the manifestation of God's glory will be such a this day, that we shall confess that his Justice is but justly and rightly fallen upon us; so it shall be with a wicked man at his Resurrection, he shall not have a word to answer for himself, no, not a word at all to plead for himself. Oh! What would *Dives* have given that he might have but sent to his five Brethren, to have warned them of the place of tor-

2 *Kings* 5. 18.

Ps. 19. 12.

Psalm 25.

Mat. 1. 11

ment which he was in? No saith *Abraham*, cannot be, if they will not hear, and believe *Moses* and the Prophets, they will not believe, though one rise from the dead. As there is for a man, and a day there is for God, and as there is a day for mans account be made up in: so there is a day for Gods eternity to be shewn. Gods account is true, those live long, that live well, the Text saith we may read, *Isa.* 65. 10. *A Child shall die an hundred years old, and the old man shall not live half his days.* The meaning is, the gracious Child is the honourable old man: for where a young man doth observe God's Commandments, doth not he believe more than the old man, that hath spent his whole time in Vanity, and Wantonness? He that can give an account of his time, and the life of his experience, as how often he hath prayed, and how he hath shed many tears of contrition for his sins. And hath heard many Sermons, and made use of them, and did receive the Holy Sacrament, his days shall be long in the Land, the young man in his case, is the old man, because he is the first born by Regeneration, and Reformation. Old age is extracted from Youth; a young *Samuel* shall be called before an old *Eli*. We shall meet and see the old ancient Patriarchs, as I have said, *Moses*, *Aaron*, *Abraham*, *Isaac*, *Jacob*, the old Prophets, *Elijah*, *Jeremiah*, *Daniel*, *Hosea*, *Isaiah*, *Joel*, *Amos*: We shall likewise behold the 24 Elders, the Holy Apostles, *Matthew*, *Mark*, *Luke*, *James*, *John*, *Paul*, *Peter*, and all the Holy Martyrs,

tyrs, *John* the *Baptist*, St. *Stephen*; all those Infants which were slain by *Herod* with their Olive branches in their hands, saying, *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of the Majesty of thy Glory.*

Now, who be the twenty four Elders? It is generally imagined by all Divines, that they be the twelve Tribes of *Israel*, and the twelve Apostles, which make the 24 Elders: Therefore let us chear up our Spirits with old *Jacob*, and go up to the land of *Goshen*, where we
Gen. 44. 7. shall see our brother *Joseph*, which will prepare all things necessary for our occasions, and we shall then set down with old *Abraham*, *Isaac* and *Jacob*, in the Kingdom of Heaven.

Therefore I pray you, do not put off the thought of this day of Death, as *Agrippa* did *Paul*, saying, *I will hear thee another time.*
Acts 16. It was *Jerusalem*'s fault and sin, that they remembred not their end; Death comes swiftly, not on Foot, but on Horse-back, and on a pale Horse: Let us therefore remember our death, and leave sin, that sin may not leave us in the Grave; O let us consider our latter end; let us be as the Wise Virgins, to have the Oyl of Faith in our Lamps, that we may enter with the sweet Bridegroom of our Souls, to the Land of Bliss and Eternal Happiness! Oh that our minds were but answerable to God's mercies, for if we had as strait Souls as we have Bodies, then we should be perswaded to forsake this idle, sinful, and wicked World, and account all as dross with St. *Paul*, and desire to know nothing more than Jesus Christ, and him Crucified; then

sickness

kneſs and death may come as often as it is ſible, and we ſhall not be afraid of it. For ced we cannot by Nature be able to bear pangs of Death well, until we be School- and inſtructed by ſundry Tryals and Exer- s in this life. Our ſincere Converſation, fore Death approaches, ought to appear: rſt, in the examinations of our hearts and ays: Secondly, in the Confeſſion of our s, and manifold tranſgreſſions, which we m day to day have commited, and all good ders have omitted; and then likewiſe, that d is juſt in his Judgments. Thirdly, in gging and petitioning with unfeigned ſighs d groans of the Spirit, for pardon and re- nciliation in Jeſus Chriſt.

A dying man muſt not ſo much fix his nd on the pangs and torments of Death, as that bleſſed eſtate of eternal life enjoyed er Death; upon which he muſt fix the e of his Faith by Jeſus Chriſt.

We muſt look upon Death in the Glaſs of Goſpel, as it is a ſound and a ſweet ſleep, d an entrance into Heaven; not looking on it as in the Glaſs of the Law, or, as it is Curſe and Pit-fall to deſtruction: For Death it ſelf is nothing: It is our ill Conſcien- s that makes us ſo afraid; it is the Coffin, e Sheet, the tolling of the Bell, and the eeping about us, makes Death ſo horrible: Death can do us no harm, for it is but a paſ- ge to a better life. I would have every Chriſtian man and woman upon their Sick- eds to look for Death and take it patiently d willingly: my firſt reaſon is, becauſe the Death

And com- fort to all that die well.

Death of every Member of Christ is fore-seen and ordained by the special Decree and Providence of God, yea, the very circumstances thereof. Secondly, Then God's promise, *Blessed are they that die in the Lord, for they rest from their Labours, and their Works follow them.* Then thirdly, he that dieth in Christ hath his Soul and Body, really coupled to Christ according to the Covenant of Grace. Then fourthly and lastly, God hath promised his special and blessed presence to the sick and dying that are his, as may read in *Isaiah* 43. where he declares himself thus, *When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the flames kindle upon thee: For I am the Lord thy God the holy one of* Israel, *thy Saviour.*

Rev. 14. 13.

Now to die in Faith, is when a man in the time of his Death, with all his heart relies himself wholly on Gods special love and mercy in his Son Jesus Christ: So did the Prophet *David* when he was greatly distressed; he incouraged himself in the Lord his God with a great deal of Faith, saying Remember the word unto thy Servant, upon which thou hast promised and caused me to hope: *This is my comfort in my affliction, for thy word hath quickned me: my flesh and my heart faileth, but God is the Strength of my heart, and my Portion for ever. As* Moses *lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up:* That is when he feels Death to draw upon him; and to fling

m, he then must fix his eye of Faith on Christ exalted on tha Cross, and also crucified for eternal Life.

The very sighs, sobs, and Groans of a repentant and believing heart, are Prayers before God as effectual, as if they were uttered by Vocal Intercession: Such as, *Lord, thou hast heard the desire of the Humble, thou wilt prepare their hearts, thou wilt incline thine Ear. He will fulfil the desire of them that fear him; he will also hear their cry, and will save them.* Call to mind the last words of a dying man mentioned in the Holy Scripture, *O Lord, I have waited for thy Salvation: Father into thy hands I commend my Spirit, Lord Jesus receive my Soul.*

Here is matter of great comfort, mans misery then shall have an end, then his joys are approaching and at hand; yea, even while he is gasping in Death pangs; then he is carried in a sudden by a company of Holy and Blessed Angels, from Earth to Heaven, from his Cross to Paradise, from a World of Woe, Trouble, Afflictions, Care, Anxiety of mind, to a Kingdom of Happiness, and Eternal Bliss, for in Heaven there is no fear, no sorrow, Satan's envy, nor the Worlds malice, shall not once offer to assail our Bodies or vex our hearts; and though Satan came to our first Parents, *Adam* and *Eve*, in Paradise, and there did tempt them, and deceive them, here he dare not come to tempt any: Oh how blessed is the change, when in every moment of misery joy enters! Imagine you were a poor Traveller in the night-time, and

out

out of your way, wandring alone upon the mountains, and far from any House or Company; destitute of money, terrified with Thunder, stiff with cold, weather-beaten with rain and wind, wearied with labour, famished with hunger, and almost brought to despair with a multitude of miseries: mark, I pray you, if this man upon a sudden, in the twinkling of an eye should be placed in a goodly large and rich Palace, furnished with all kind of rich and clear lights, warm Fire, sweet Odours, dainty meats, soft Beds, pleasant *Musick*, fine Apparel, honourable Company; and all these prepared for him to serve him, honour him, and to annoint and Crown him a King for ever? What would this poor man do? What would he say? Surely nothing, but rather in silence admire it; and weep for joy. Nay, far happier than all these are the joys of Heaven, and surely so is the state and condition of every penitent man, which can before he die make his peace with God; for then shall he be free from all earthly molestation, and from all those troubles which this world brings upon him, for while he lives here, he lives but in a Vale of misery, and in a Valley of Tears, tost to and fro with every storm and wind: But he is happy who can say with *Simeon*, *Lord, now lettest thou thy Servant depart in Peace.* And with *Thomas* can say, *My God and my Lord*: Then will our Saviour meet us, saying, *Come ye blessed of my Father, Receive the Crown. Receive the Kingdom which was prepared for you from the beginning of the World.*

...ld. And then no sooner art thou come ...o Paradise, this Heavenly Mansion, this ...ce of everlasting joy and happiness; but ...stead of sorrow, we shall have joy, instead ...trouble and affliction, we shall have peace ...d rest for our Souls; and for our company, ...e shall have Angels and Arch-Angels to en...rain us, and hug us, and embrace us, ...th arms of Love: Our Saviour performing ...promise in giving us a Kingdom; at which ...cting the Angels shall sing, the Blessed ...nts shall rejoyce, all Harps warble, all ...nds clap for joy; and our poor Souls ra...sh with delight: and if this be the case ...d state of all penitent and true Believers; ...o will not say, hasten thy coming, O ...rd, come Lord Jesus come quickly.

O let us present unto our Souls the blessed ...d happy condition of the life to come: ...d this shall be effectual to stir us up to eve...good and holy Duty; and to comfort and ...rish us in all conditions and estates what...ver, while we live in this sinful World; ...d amongst this untoward Generation: ...at will a man care for crosses, losses, and ...graces in the World, that thinks of an ...avenly Kingdom? What will a man care ...r ill usage in his pilgrimage of this earthly ...bernacle, when he knows he shall be a ...g at home? we are all (in this time of ...r absence from God) but even strangers ...d pilgrims upon earth: Here in this life we ...st suffer Indignities, Reproaches, Scoffs, ...y, what not? yet all of these are for our ...od, if we can indure it with patience, and

over-

overcome these Temptations with joy and a
lacrity, for in the end there is comfort, we
shall have a better Estate to come: yea, t
the highest Heavens, and all this in the mea
time is nothing but a fitting and preparin
of us to the Heavenly Kingdom, which ho
David desired to be but a Door-keeper o
rather than to dwell in the Tents of *Kida*
let this be our hope and comfort, howsoeve
we fare here in this life, that we have he
but a little time to spend, and it must not
long ere we inherit the Kingdom of Glory
Alas, the afflictions of this life are not w
thy of the Glory that shall be shewn us he
after, *Romans*, Chap. 8. Verse 18. And the
fore good old *Ignatius*, in a burning
durst say, *Come Fire, Gallows, Beasts, B*
ing of my Bones, Quartering of my Mem
Crushing of my Body; all the torments o
Devil, let them come upon me, so I may
this Treasure of Heaven. So Saint *Paul*,
counted all things but dross in compari
Christ: I desire to be dissolved, and to be
Christ, saith he: And well might he say
that knew what a change would be one da
for never was cold shadow so pleasant in
Summer, never was easie Bed so delight
after Labour, as shall be this rest of Heav
to an afflicted Soul, coming thither out
this Valley of Tears. Oh then! What serv
should we do; what pains should we su
to attain this Rest? were it to run throu
Fire and Water; were it (as Saint *Augu*
said,) to suffer every day new torments
the very torments of Hell, yet should we

ment to abide it. And how much more, en we may buy it, and obtain it with tears, with repentance, with a little sorrow and trition for sin, which we have brought up- our own selves, by our disobedience and lect.

Obedience, saith a Holy Father, is one the first steps to Heaven; and to die in dience, is to be willing and ready to go of the World when God calls us: As in . 14. 7, 8. It is thus said, *None of us th to himself, and no man dieth to himself: when we live, we live unto the* Lord, *and n we die, we die unto the* Lord: *Therefore ther we live or die, we are the* Lords. hich words teach us that in the very hour when the very pangs of Death are upon we should resign our selves to the Will Pleasure of Almighty God, who first de us and gave us life: And as *David* did ely, with confidence say, *into thy Hands, I mend my Spirit; thou hast redeemed it, O d God of Truth.*

And, he that will surrender his Soul into hands of God the Creator of it, must be olved that God can and will receive his ul into Heaven, which none can do of him- lf, except the Spirit of God doth certify Conscience, that he is Redeemed, Justi- d, and Sanctified in Jesus Christ, and shall likewise Glorified. We must not fear ath at all, and my reasons are these. First, all our care we have occasion to shew our dience to God Almighty. Secondly, all ure sin is prevented by Death; and Saint

Paul

Paul saith, that the last that shall be destroyed, is Death; That shews unto us, that Death hath no more power over our bodies, and that our bodies and souls shall be united together again, and shall receive our reward according to the deeds we have done in the flesh. Thirdly, our bodies are brought to a better and far more happy place and blessed Estate, where we are insensible of all future miseries, and cease to be any more an instrument, either active or passive in sin, Fourthly, it gives a soul a free passage to the Celestial Glory, where we shall have the Vision and Fruition of God the Father, who was our Creator; the Society of God the Son who hath been our Redeemer, and Advocate, the Company of God the Holy Ghost who hath Sanctified us. Where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil success is never feared, but instead thereof, there is all good without evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth: Oh did we but think of this glorious place aforehand, wherein are those Heavenly Mansions prepared for us: did we spend many thoughts upon it, and ever and anon sigh and seek after it, until we come to the possession of it; O how would these Heavenly meditations ravish our souls, as if Heaven entred into us, before we entred into Heaven! Thus I perswade my self I have now won some; and whom I have won, the Lord in mercy keep; and so I discharge my self

we are all by our own disp[o]sitions, like tottering Walls, still ready to fall. And fore I would I might say, as it was said im that suffered with Christ, *This day shall with me in Paradise.* And if this day Hearts be throughly converted, surely day you are in Paradise. It was no com- to *Adam* and *Eve*, to remember they e in Paradise, seeing themselves now cast And if we be once placed in Paradise, let us look to our standing, that we fall For as we are mortal, so are we muta- and nothing so familiar with us, as to ge, *Deut.* 5. 29. Unconstant we are, God ns; the Lord make us stedfast. And remembrance of those Heavenly joys, h we have now heard, let that make us fast, even unto the end; and so let us , that the Lord, in his infinite mercy, ld correct our present sinfulness, correct build up our further knowledge in him direct our future frailty, that we may estly desire, advisedly search, truly y, and perfectly fulfil all things that may ie him, the ever-living Lord God; where- we may walk uprightly in his ways, and truly in his love, to our comfort and his y, that in the end we may obtain that looked for, and much desired beautiful em, wherewith he Crowneth all his E- and so reign with him in his everlasting dom, the Heavenly *Canaan*, the land of mise, a Paradise of Pleasure, there to be- the delightful countenance of his most ious Majesty, and to be filled with the exceed-

exceeding sweetness of his most blessed presence, which is Life everlasting, which no Heart can imagine, no Tongue can utter, nor the Wit of man express the happiness thereof.

Now I would entreat you to add this short Prayer to the effect of the words which you have already heard, that God Almighty may give us both hearts and time to pray for a pious dissolution out of this Life, whensoever it shall happen.

A Prayer to the effect of the Matter before mentioned.

Moſt ſweet Lord Jeſus Chriſt; As the Hart brayeth for the Water-ſtreams, ſo doth my Soul long thirſt after thee, my God: O when ſhall I come to my Saviour, to ſee him with theſe eyes, and appear the preſence of my Bridegroom? When ſhall I be freed from this Priſon wherein my Soul is miſerably captived? I am weary of this ſinful and wicked World; with the Apoſtle let me ſay, I deſire to be diſſolved, and to be with Chriſt, which is beſt of all. O Lord Jeſus, thou haſt numbered my days, and thou knoweſt the hour of my death, and thou haſt appointed the term of my life; my years are in thine hand, for thou haſt made my days but a ſpan long, and mine age is nothing unto thee: For what is my life? Even as a Vapour that appeareth for a little time, and then vaniſheth away: Therefore, O Lord, teach me ſo to number my days, that I may apply my heart unto wiſdom. Deliver me from the body of Death, when it pleaſeth thee, for my ſoul inclines to heavenly reſt, and I deſire to go from darkneſs to light, from pain to pleaſure, from this lifes trouble, to eternal reſt; from manifold Infirmities, to perfection and felicity. Come, dear Jeſus, and diſſolve me from this body, that now deſireth to be with thee. Thou haſt ſaid, O Lord, where my Maſter is, there ſhall the Diſciple be: A little before thy death, thou didſt pray thy Father, O Lord Jeſus pray now for me: *Father, thoſe whom thou haſt given me, I will that they ſhall be where I am, that they may be with me, to ſee my Glory, which thou haſt given me*; For thou haſt loved me before the Foundation of the World: Let me with*

with thine Apostle cry out, *It is good for me to be here.* O Lord Jesus, be present at my right hand when I die, and say unto my Soul, Soul, be of good comfort, thy sins are forgiven thee. Remember me in thy Kingdom, and say in mine ear, *This day shalt thou be with me in Paradise.* At length. O sweet Jesu, raise my body, that in the Resurrection of the Saints, I may rise to life, and with joy appear before thee my Judge and Advocate, that I may hear thy desired voice to thine Elect, and to me, saying, *Come ye blessed of my Father, possess the Kingdom prepared for you, from the Foundation of the World.* Come, Lord Jesu, from thy Kingdom of Grace, to thy Kingdom of Glory; and not for any merits or deserts of mine, but for the Lord Jesus Christ's sake, who is the Son of thy Love, and the Lamb of thy Bosom; to whom, with thy Father, and the Holy Ghost, be ascribed all Honour, Glory, Power, *Might*, *Majesty*, and Thanksgiving, from me, and the rest of God's People, now and for ever. *Amen.*

A Prayer for the Morning.

O Lord Jesu, the Judge of the Quick and the Dead, let thy good Spirit, in the School of Discipline, so teach and direct me, that I may so much profit by wishing, as to desire thy coming in Glory, and consider the last day of my life; as the sweetest day of my Redemption; and with a joyful desire expect thee the Son of *Man*, as my Saviour, Advocate, Surety, Bridegroom, my Head, and the Bishop of my Soul. But, O my God, keep and guide me, that I may beware of those horrible vices, which in these sinful, dangerous, and mutable times, and in the end of the World, do reign amongst the wicked and ungodly; and likewise from Gluttony, Drunkenness, Adultery, and immoderate care of this life, knowing

wing that none ſuch can inherit the Kingdom of God;
that I ſet not my mind or affection too much upon
lights, Riches, Profits, Preferments, and Pleaſures of
World, with which our Hearts are made ſo heavy,
they can never come to a ſerious conſideration and
re of Heaven, and the future felicity. But work in
the Grace to ſeek Chriſt and his Righteouſneſs, and
St. *Paul*, to deſire to be diſſolved, and to be with
iſt, and count all thoſe things in the World, as dung
haff, to the knowledge he had of Jeſus Chriſt, and
crucified.

Furthermore, lead me, O Lord, and guide me, I
eech thee, in the way of all Truth and Righteouſneſs,
ſo goven all my actions this day, that I run not into
ſin, or kind of danger, but that all my doings may
to thy Glory, the good of thy Church, and the
harge of my Duty in my life and converſation. De-
and deliver me likewiſe from all Temptations and
ictions in this ſinful World, and from all mine ene-
, and from all deceit and dangers of Satan, the dead-
emy of mankind. Kindle my Heart and Affection
a fervent Zeal of thy Sacred Word, that I may ob-
, learn and embrace thy Holy Word, and know thy
ed Will, and walk in thy ways, ſtrengthen me with
Holy Spirit, boldly and conſtantly to profeſs the Ho-
and Service of thy Great and Holy Name, leſt at
, through the frailty of the Fleſh, or through fear
Worldly Afflictions, I fall from thee. O Lord, ſtreng-
my weak Faith, kindle it more and more in ferven-
love towards thee, and in all Chriſtian love to-
my Neighbours; Suffer me not, O Lord, to re-
thy Word any more in vain, but grant that it may
as good Seed, ſown in fertile Ground, that I may
forth the fruits of repentance in my life and con-
ion, to thy Honour and Glory, and future good of

my Soul and Body hereafter. Give me a contented mind with my eſtate, and all other Bleſſings which thou, O Lord God, of thy bounteous goodneſs in mercy haſt beſtowed on me, that I may uſe them ſoberly, diſcreetly and be truly thankful unto thee for them. Grant me patience in all my troubles and afflictions, which may daily happen unto me. And grant, O dear Father, that I repine ther grudge or repine at thy Fatherly corrections, knowing them to be tokens of thy love, and inſtruments of my Exerciſe and Tryal, neither that I ſeek revenge of my Enemies, knowing that Vengeance is thine, and thou wilt repay it in due ſeaſon. Keep my wandring Will and Affections from all evil Thoughts, my Tongue from prophane and lewd Speeches, my Body, and every part thereof, from all ſinful Actions, and outward Violence; let all my love, my faith, my hope, my delight and confidence be only upon thee. Open my heart to have pity upon the poor diſtreſſed members of Jeſus Chriſt, whether they be afflicted in body and mind, or both. Give me the Gift of Chaſtity, that I may walk honeſtly and that I poſſeſs my Veſſel, which is the Temple of the Holy Ghoſt, with Sanctification and Honour, and not in the luſts of the Fleſh, as the wicked and fooliſh which know not God. Give me, O Lord, a ſoft and tender heart, to be ſorrowful for my ſins and tranſgreſſions that are paſt, which I have ſo wilfully committed. Thankfulneſs unto thee for all thy mercies and benefits which thou in thy love haſt from time to time beſtowed upon me. Let thy mighty Hand, and out-ſtretched Arm, O Lord, be ſtill my defence; thy mercy and loving kindneſs, in Jeſus Chriſt thy dear Son my Salvation; thy true and holy Word, my Inſtruction; thy Grace and holy Spirit, my comfort and conſolation unto the end and in the end of my life. And give me Grace hereafter to perform that which thou haſt commanded

t ſo I may live in the fear of thy holy and bleſſed me, and alſo die in thy Favour, that I may riſe to for ever with my Lord Jeſus Chriſt, and evermore ell with him in the moſt Glorious and Joyful King- m; the only thing which I deſire and hope for, through merits and mercy of the ſame Chriſt Jeſus thy only n, and my only Lord and Saviour; not for any merits deſerts of mine, I forſake and renounce all, but for Son of thy Love, Jeſus Chriſt. In whoſe Name and ords, I conclude and ſhut up my imperfect Prayers, in abſolute Form of Prayer, which thy Son and our Sa- r taught his Diſciples, ſaying, *Our Father which art in ven*, &c.

A Prayer for the Evening.

O Moſt mighty Lord God, and moſt merciful and loving Father in thy Son Jeſus Chriſt: I ſinful ture am bold to return unto thee all poſſible Praiſe Thanks, for all thy great and manifold favours which in thy mercy haſt from time to time vouchſafed un- e a ſinful wretch, who am full of ſin and iniquity; ſeech thee favourably to hear my unperfect Prayers, to grant my requeſts and needful ſuits, which I offer make unto thee at this time. Forgive me I intreat , good Father, all the ſins that I have committed day to day, againſt thy Divine Majeſty. And ſuffer not, O Lord, hereafter to offend thee any more, that her ſin nor Satan, nor any unruly Paſſions may have inion, or reign any longer in my mortal body: For nfeſs I have herein done wickedly, and have broken y Commandments, and have builded a *Babel* of my actual Tranſgreſſions againſt thee, for which thou reſt in thy ſevere juſtice puniſh me, both in Soul

and Body to Eternal Death; beſides thoſe ſins which I have this day committed, which none but thy All-ſeeing Eye, and my own conſcience can teſtifie: Forgive me all that is paſt, and pour upon me, O Lord, the Holy Spirit of Wiſdom and Grace, and ſo govern and lead me by thy Holy Word, that it may be a Lanthorn to my feet and a Light to my Steps. Increaſe my Faith, O merciful Father, that I do not ſwerve at any time from thy Heavenly Word, but augment in me hope and love with a care of keeping all thy Commandments. And ſeeing I live now in the moſt perillous and dangerous times, let thy Fatherly providence defend me againſt all change and chances whatſoever, that ſhall happen in this ſinful World; ſhew thy mercy upon me, and enlighten me the natural blindneſs and darkneſs of my heart, by thy Heavenly Grace, that I may daily be regenerated and renewed by the Operation of thy Holy Spirit; by the which, O Lord, purge the groſſneſs of my hearing, my underſtanding, which have been choaked with the cares and pleaſures of this World, that I may profitably read, hear, and underſtand thy Sacred Word, and Heavenly Will, believe and practice the ſame in my life and converſation, and alſo mortifie and kill in me, all carnal affections and luſts of the Fleſh, that my life may expreſs my faith in thee. But moſt chiefly, I entreat thee, O Heavenly Father, to defend my Soul againſt the aſſaults, temptation, accuſations, ſubtle baits and deceits of that old enemy of mankind, Satan, that roaring Lyon, ever going about and ſeeking whom he may devour. And when I ſhall happen to fall into ſin, through the frailty and weakneſs of nature, I beſeech thee to work true repentance in my heart, that I may be heartily ſorry without deſperation, truſting in thy mercy without preſumption, that I may amend my life, and become truly religious without feigning, faithful and truſty without

it; merry without exceſs, ſad without diſtruſt; and ontent with my own Eſtate without covetouſneſs, which ou haſt beſtowed upon me; and likewiſe bleſs that alent that I may encreaſe it to thine Honour, and for e relief and maintenance of my charge and Family.

Finally, for as much as it hath pleaſed thee to make he night for a man to reſt his weary limbs and buſied ind in it, as thou haſt ordain'd for him the day and ſhine to travel to follow his honeſt Labour and Voca- on. Grant, O Heavenly Father, that I may ſo take and joy my bodily reſt, that my poor Soul may continually atch, like the Wiſe Virgins, with the Oyl of Faith in y heart, for the ſecond coming of my Lord and Savi- ur Jeſus Chriſt, and in the mean ſeaſon, that I be not vercome by any fantaſies, dreams, or other temptati- ns, but that I may fully ſet my mind upon thee, love ee, fear thee, and reſt in thee. And then, O Lord, aken me again in due time, that I may behold the light the next day to my comfort, ſtill preparing my heart nd mind to thy Service every day, and my whole life me in truth and ſincerity, that when I have run the ort race of this mortal life, thou mayeſt be pleaſed to ll me to partake of a better. and ſo I may live and die, nd ever remain with thee in thy Heavenly Kingdom, rough Jeſus Chriſt our only Lord and Saviour; in hoſe Name I beg all theſe Graces, in that ſhort and ab- lute Form of Prayer which he hath taught us, ſaying, r *Father which art in Heaven*, &c.

F I N I S.

A

FOLD

FOR

Christs Sheep:

Delivered in Two

SERMONS,

UPON

The first Chapter of *Canticles*, Ver. 7,8.

The Six and Thirtieth Impression, Corrected and Amended by the Author *Samuel Smith*, Minister of God.

Isa. 55. 3. *Hearken and your Souls shall live.*

LONDON,

Printed, In the Year, 1691.

A Fold for Christ's Sheep.

Delivered in two ſeveral Sermons.

Cant. 1. 7, 8.

Shew thou me, (O thou, whom my Soul loveth) where thou feedeſt, and where thou lieſt at noon, for why ſhould I be as ſhe that turneth aſide to the Flocks of thy companions?

If thou know not, O thou faireſt among Women, get thee forth by the ſteps of the Flock, and feed thy Kids by the Tents of the Shepherds.

NOw before I enter into the Text it ſelf which I have read unto you, it ſhall not be amiſs for my better proceeding and your underſtanding, for to ſpeak ſomething concerning the Order of placing this Book, the Title of it, the Subject, and the Matter therein contained.

First, touching the Order of placing this Book, wherein *Solomon* labours to build up the ſpiritual Temple of the Soul: It is the 1 *King* 6
ſame he hath obſerved in building the material Temple, where he framed three Courts, the Outmoſt for the common People: the ſecond for the Prieſt and Levites; and laſt of all the *Sanctum Sanctorum*, the Holieſt of Holies, only for the High Prieſts to enter in, and that but once a year. Even ſo in this ſpiritual Temple of mans ſoul he hath likewiſe framed three Courts: First an outward Court, which is his Book of *Proverbs*,

where all sorts and degrees of men whatsoever are taught and instructed a civil course of manners: Next to that, he hath a second Court, which is his *Ecclesiastes*, leading men on further in the way of Godliness and christian Piety: and last of all, he hath a *Sanctum Sanctorum*, which is the *Canticles*, where, not every one, but only those which delight in Heavenly and Divine Mysteries, may behold the pure, free, perfect, eternal, and constant Love of *Christ Jesus* towards his Church and every faithful Soul; as also the love of his Church towards him, and what great and Princely benefit she reapeth by him.

Secondly, for the Title and Subject, or matter of this most Excellent Book: As there is *Sabbatum Sabbati.* so this a *Song of Songs*; because of all that *Solomon* did indite, this is most Divine and most Excellent, wherein he doth most lively and affectionately, by allegorical and parabolical Speeches, descipher out and describe unto us the most holy and perfect love of *Christ Jesus*, towards the Church his blessed Spouse. For *Christ* and his *Church* are here brought in, as this worthy Book, as two Paramours, who are in love the one with the other, as a time of woing ever goeth before the solemnization of Matrimony, and which in due convenient time have a purpose to Marry, as *Joseph* and *Mary* were first espoused before they came together, so the same order is observed in this Spiritual Union betwixt *Christ* and his *Church*, *Joh* 3. 29. They must first be con-

Mat. 1. 18

contracted, then afterwards married: The contract is, when a man is Regenerate and born anew, *Rev.* 21. 9. Translated out of Nature into Grace, depending only upon our Saviour *Christ* for Salvation, and finished and made up in the day of Judgment, when all the Elect shall surely enjoy God, for so witnesseth the Holy Ghost, where it is said, *Let all be glad and rejoyce, and give glory to him: For the Marriage of the Lamb is come, and his Wife hath made her self ready*, Revel. 19. 7. So then this Book contains in it the wonderful love, and mutual affection betwixt our Saviour *Christ* and his Spouse, the true *Church* of God, and every true Believer. Thus much may serve touching the Book it self; we will now come to the words of the Text.

Shew thou me, O thou whom my Soul loveth.

IN the beginning of this chapter the *Church* is beginning to speak to *Christ*, and being ravisht in heart with his love, desires more earnestly to be embraced of him, that she might be joyned unto him, preferring *Christ Jesus* with the blessings and benefits she reaped by him, before all other things in the World.

In the third verse she confesseth her untowardness, and her want of power to embrace *Christ*; and therefore she desireth him to draw her heart by his word and spirit whereby she sheweth her earnest desire to receive *Jesus Christ*. *Verse*

Verse 4. She removes an objection that might be made; for it might be said, Alas, thou art black and deformed, how canst thou then hope that he will take any pleasure in thy Beauty, seeing that he is the most pure, blessed and glorious Son of God; To this she confesseth, that though by Nature she be black, full of blemishes, and natural corruption, by reason of her original sin, and Natural pollutions, also her actual Transgressions; yet notwithstanding, being washed in *Christs* blood, cloathed with his Righteousness, and being decked and beautified with the Graces of his Spirit, Knowledge, Faith, Repentance, Zeal, Patience, Love, Obedience, *&c. She is fair and comly.*

Now in the sixth Verse, she puts up an earnest request unto Christ, that he would in mercy shew her where he feedeth his Flock, and where he provides comfort for them in the time of trouble. For Christ being the great Shepherd, his Church on earth seeks only after him to feed, resting assured that there is but one true Sheherd, who feedeth all his Sheep with wholsome pasture.

In these two Verses we have two things to be considered of us, *viz.*

1. The Request and Petition which the Church doth make unto Christ, *ver.* 6.

2. The most kind and loving answer of Christ unto his Church, directing her and comforting her, according to her Petition, *ver.* 7.

Mat. 1.11

In the first of these we are to consider two things: First the Request, and Secondly the Reason

Reason of the Request.

In the Request, note first, the person whom she implores, *O thou whom*, &c.

Secondly, the Request it self, which is two-fold.

1. That Jesus Christ would shew her where he feeds his Flock, with his holy word and Sacraments; to the end that he would feed her, as he fed the Flocks of former times.

2. Where he provides shelter and shadow in the heat of persecution: as the manner of those Shepherds was in these hot countrys, to drive there sheep to shade in the heat of the day.

And lastly, the Reason: *For why should I be as she that turneth aside after the Flocks of thy Companions?* So that if Christ do it not, it will not be for his honour, nor yet for her good.

The Person unto whom the Church seeks for direction.

First, for the Person to whom she seeketh for direction and sure comfort, it is Christ Jesus the Saviour & Redeemer of his Church and People: whom she describeth thus: *O thou, whom my Soul loveth*, &c. That is to say, O Lord Jesus Christ, my only Saviour and Redeemer, whom I love with all my heart; yea, whom I love most earnestly above all the World. So as if the Question were asked, what I love best in all the world? I speak it from my heart, it is thou Lord alone.

Hence we learn with what affection every child of God and true Believer must love our Saviour Christ; Namely, with the greatest and strongest affection of love they can:

So

Doct. 2. Christ Jesus must be belov'd with the strongest affection of Love, Joh. 21. 15.

So as it were asked, what, or whom dost thou love most? Thou canst truly say with the Church here, The Lord *Jesus Christ, O thou whom my Soul loveth.* So did Saint *Peter*, whose love was so great, that he died for *Christ*: So that he might very well say to *Christ*, when he asked him this Question, whether he did love him or no? *Yea, Lord, thou knowest that I love thee.* The like is to be seen in *Mary*, whose love was so great to *Christ*, that in Testimony thereof she washed his feet with her tears and wiped them with the hair of her head; so that *Christ* gives this Testimony of her, to her everlasting praise, *That she loved much*: So doth the Church and Spouse of *Christ* testifie her love to her Husband in divers places of this most worthy Book, called *Christ Jesus* her Beloved: *My Beloved spake and said*, &c. And again, *Stay me with Flaggons, and comfort me with Apples, for I am sick of Love*, Cant. 2. 5. Yea, it is a precept given by the Lord God himself, that he must have the chiefest Love, and the first Room in our hearts, *Thou shalt love the Lord thy God, with all thy heart, with all thy Soul, and with all thy strength*, Deut. 6. 5. The Lord will not be satisfied with the love of our eyes, to behold his works; the love of the ear, to listen to his Word; the love of the tongue, to talk of him: the love of the feet, to go to the Sanctuary; but the Lord doth require all these loves together in one. So as a man may truly say with *David* the Prophet, *Psal.* 83. 25. *Whom have I in Heaven but thee? And I desire nothing in compari-*

of thee. The Lord cannot abide, that a man should have a heart and a heart, one for God, another for the Devil; we cannot serve God and Mammon; we must not part our love to the World, the Flesh, or the Devil; divided it must not be, *Christ* must have it all. Now the Reasons are divers, to shew with what an ardent affection we must love *Christ Jesus.* Mat. 9. 24

First, because he is our Husband, and we are his Spouse, for so saith the Prophet *Isaiah*: *He that made thee is thy Husband, whose Name is the Lord of Hosts*: And again, *Let us rejoice and give glory to him, for the Marriage of the Lamb is come, and his Wife hath made her self ready.* Now our Spiritual Service and Worship of God is (as it were a certain Marriage of our Souls unto God,) when we take upon us the profession of *Christ Jesus*, as in Baptism, then we betroth our selves to *Christ* as to an Husband, entring into covenant with *Christ*, to keep us only to him unto our lives end. So then, by this means the Lord is become our Husband, and we his Spouse. Now then, as an honest man cannot endure that another man should have an interest in his Wife, so will not *Christ* endure that any other should have with him any interest or portion in his *Church, For he is a jealous God*, Exodus, 20. 5. So then, the force of the Reason standeth thus: Gods People which are Married unto *Christ*, must love *Christ* alone, because we are linked and married unto him alone, as a Wife to her Husband, unto whom alone she is bound. *Reason* 1.

There-

Therefore if we forsake the Lord, and break the promise we made to him in Baptism, and betroth our selves unto others, then will he surely cast us off, give a bill of Divorcement, as shameless strumpets, and punish us for our unthankfulness.

Reason 2. Secondly, he loves us first and best, according to that of *St. John, We love him, because he loved us first.* Yea, he loved us first when we were his Enemys, and had made a voluntary separation between him and our souls, committing spiritual fornication with sin and satan. Yea, as the Apostle *Paul* witnesseth: *Ye that were dead in trespasses and sins hath he quickned.* And lest we should any whit doubt of his love, he hath manifested it, in that *He hath washed us from our sins in his blood.* O then, greater love than this can no man shew! Christ loved us first, he invites us to love him; and shall not we love him again? It is a great sin of Ingratitude, not to love where we are beloved for our good. And therefore being Christ hath loved thy soul so dearly, as to suffer a cursed Death, yea, to shed his own Hearts-blood to save thy soul, Oh how oughtest thou to love Christ again? If a man were taken by the *Turks*, and put to extream slavery and bondage, where he should remain for ever, unless a great sum of money were paid for his Ransom, the which he were never able to pay, how miserable and grievous were the estate of this man: But if one should come, out of his meer love and affection unto him, pitying his woful misery and misfortune, and should

Ep. 8.4,5.

Rev. 1.6.

uld pay his Ranſom, and ſet him free; o can expreſs how much this poor wretch re bound unto him? We are all taken ſoners, and that not by the *Turks*, which ly can hold us in Temporal Bondage; but ſubtil Satan the Prince of Darkneſs: here we ſhould have endured not a tempo-, but a ſpiritual and eternal Bondage and very, and that in Hell for evermore; and thing but only the blood of the Son of d could buy our Ranſom. Oh how ſhould work upon the affections of every Chri-an man and woman, and even bind us to e Chriſt again: Now, what might move riſt, but only his love to give himſelf to th for us? Surely, nothing that was in *But God who is rich in Mercy, through his at love wherewith he loved us, even when were dead in ſin, hath quickned us together by iſt, by whoſe Grace ye are ſaved.* And again, *eby have we perceived Love, that he laid down life for us. By whom* (ſaid the Apoſtle) *have Redemption through his blood*! And erefore the love that Chriſt Jeſus hath firſt wed unto us, muſt conſtrain us to love riſt again. Eph. 4. 5. 1 John 3 Eph. 1. 7.

And laſt of all, becauſe Chriſt Jeſus is the ſt excellent in himſelf, and therefore moſt thy of our reſpects, for ſo ſaith the urch of God, *My Beloved is White and rud-the chiefeſt of ten thouſand.* In the World ſee it common, that ſome are beloved, be-ſe they are fair and beautiful, ſome becauſe y are rich and wealthy, ſome becauſe they eloquent and wiſe, and ſome becauſe they

are

are very honourably descended. Now *Christ Jesus* hath all these: For whatsoever may affect a mans heart, and any way procure love, the same is our Saviour *Christ* fully and absolutely, without any shadow of mutability or change. For Wisdom, he is the Fountain; for Truth, he is the Author of Truth; for Mercy, he is the Store-house of all Mercy; for Riches, he is the Lord of Heaven and Earth, even the Store-house of all durable Riches; and for Beauty, he is the most Holy and Blessed Son of God, full of Grace and Truth.

Oh how may this serve to reprove all carnal and prophane Hypocrites, Worldly men, Epicures, covetous cormorants, who love any thing more than *Christ Jesus*, and his Glorious Gospel? Like the *Gaderens*, who preferred their Hogs before our Saviour; yea, one mess of Pottage with *Esau*, that can be content with *Judas*, to sell *Christ* for less than thirty pence, and to undervalue him, they say, what will you give me? That love their filthy Pleasures, as Earing, Drinking, Pride, Uncleanness, as *Divis* did, *&c.* More than *Christ* and their own Souls; like the *Bethlemites*, let *Christ* be in the Stable among Beasts; for they cannot afford him one corner in their hearts.

Again it is the sin of thousands that profess *Christ* to be their Husband, and Saviour, that yet break the *Covenant*, and serve the World, and the Flesh; that pretend they love the Lord *Jesus Christ*, and yet betroth themselves unto the World, the Flesh, and

Devil and serve them. Now how could y man be content with this, that his Wife ould say she loves him, and yet sets her art upon another man? So, how can we nk that God will take it at our hands, if will make a shew that we love Christ, d yet are ever dallying with the World, rists Enemy? Oh he is a jealous God, and ll never endure it at our hands

And lastly, by the Rule of his Doctrine, e the Papists here no less to be reproved, ho so much rob God of his Honour in cal- g upon Saints, and Praying unto them; y, preferring the Virgin *Mary* before *Christ* mself, giving Honour and Adoration unto ints and Angels, making them Mediators d Saviours. They shall find one day, that od will not put up this Robbery at their nds, but will shew his jealousy, and terrible ger and wrath against them, as most Sa- ilegious Persons and Robbers.

It must stir up every Christian man to la- our to find his heart ravished with the love our Saviour? so as he can say out of the ffection of his heart, *O thou whom my Soul veth!* So if the Question were demanded, hat I love best? I can truly say, *I love Christ Jesus more than the whole World; yea, I account all things, but dross and dung to win Christ.* And where men find this true affection and ove of *Christ* in them, it is a certain sign of eir Salvation, that God hath cast his love on em, so that the love of God draws love to im again. As the light of the Sun lights on e eye, and by it we see the Sun again. And as

Phil. 3. 7, 8.

as by the Impression in the Wax, we know the Seals, so by our love to God, we know his love to us. Oh how should this cause every man and woman, and every Mothers child amongst us, to examine their love toward Christ, so that they may gather some assurance to their own souls, that Christ hath cast his love upon them. And to do this, ask me this question of thine own soul. Dost thou desire with the Apostle *Paul*, to be loosed and to be with Christ? Tell me, is it meat and drink unto thee to do the will of Christ? *Phil.* 1.25 *Note.* Is thine hand ever ready (according to thy ability) to bestow any thing upon Christ, and for the advancement of his Glory? Dost thou labour in the place where thou livest, to advance the Glorious Gospel of Jesus Christ? Canst thou be content to undergo shame, Disgrace, Troubles, Persecution and Bonds, yea, Death it self for Christs sake? Doth the remembrance of his coming to Judgment chear up thy heavy soul? And dost thou cry with the Spouse to Christ, Come *Lord Jesus, come quickly*? and forsake the delights of the World with a detestation and scorn, saying with *Solomon*, *Vanity of Vanities, all is but Vanity.* These be the marks and tokens whereby thou mayest discern whether thou dost love Christ, yea or no.

But because all men are ready to say, that they love Christ, or else it were pitty that they should live, or the like, when indeed the love of Christ is not in them; I will yet proceed a little further, and observe a few notes and marks of this pure and hearty love to

Christ which are most certain signs of love.

First, if we love Christ, we will love his Word, delight in it, and esteem it above Gold and precious Stones. *Lord, what love have I unto thy Word?* (saith David) *all the day long is my study therein.* Yea, it is altogether impossible for a man to be Religious, to fear God, and to love him, that hath no mind love or delight in the Word of God; for that by our love to his Word, we may judge of our love unto Christ; no love nor delight in the Word, surely no love nor delight in Christ; great love to the Word great love unto Christ. In the valuing of this Pearl, *David's* practice is notable, who made the Testimonies of God his Heritage, and the joy of his Heart, and esteemed them above all Gold, yea, above fine Gold. And therefore seeing most men have no delight in the Word, seldom or never hear it (unless it be for fashion sake) read it, or meditate on it day or night; it is a certain token that the love of Christ is not them.

Marks to discern our love to Christ.
1. *By our love to his Word.*
Psal. 119. 67.

Secondly, if we love Christ Jesus with our hearts, we will love those whom he loves, his blessed Members, true Christians. *Hereby* (saith St *John*) *we know that we are translated from darkness into light, because we love the Brethren.* *David* testifies of himself, *all my delight is in thy Saints.* It is our duty to love all, but we must love the Saints with a peculiar and special love, as Heirs with Christ, and members of the same Body with us, therefore seeing men generally hate the members

2. *By our love to his Saints.*
1 *John* 3.

members of Christ, contemn them, and despise them; doth not this make it very apparent, that the love of Christ is not in them? for the World loves her own. *But because I have chosen you out of the World, therefore the World hateth you.* John 19.

3. By our Obedience. John 14.

Thirdly, if we love our Saviour, we must shew it, by obedience unto his Word, and to his holy Laws; for, so saith Christ, *If ye love me, keep my Commandments.* Little Obedience, little Love; No Obedience unto Christs Will, no Love; hearty Obedience, hearty Love. And therefore seeing generally men rebel against his Word, and break his Commandments; though these men should swear they love Christ, yet are they Lyars, and the love of Christ is not in them; for who can believe that a Traytor can love his Prince?

4. By our Suffering for Christ.

Fourthly, if we love our Saviour, we cannot endure to hear him blasphemed, his word contemned, or his Sabbath prophan'd, but it will grieve us at the very heart; and we will (to the utmost of our power) defend his cause, as a loving child the cause of his Father; and a faithful Servant the credit of his Master; and withal it will make us be content to endure some Tryal and Persecution for his sake, yea, loss of Liberty, Wealth, Riches, as *Job* did; yea, Life it self; who hath so loved us, that he shed his blood for us. Thus much of the affection of the Church towards Christ Jesus. Now we are come to the Petitions themselves.

Shew

thou me, O thou whom my Soul loveth, where thou feedest, &c.

THe Church here as in many other places of the Sacred Scriptures, compares Christ Jesus to a good and faithful Shepherd, the Prophet *Isaiah* describes him, *He will gather together his Lambs.* And again, *Behold I will require my Flock of the Shepherds, and I my self will feed my Sheep, and cause them to lie quietly.* This is acknowledged of the Prophet *David: The Lord is my Shepherd, therefore I cannot want.* Yea, Christ doth also Entitle himself, saying, *I am the good Shepherd, &c.*

Isa. 40. *Ezek.* 34. *Psal.* 23. 1 *John* 10. 11.

Now the Church of Christ doth put up her request to this great Shepherd and Bishop of the Church, that he would pleased to tell her, where he feeds his Sheep, with the teaching of the Word, and the use of the Sacraments, that she may joyn with them, where to be fed and comforted.

Quest. But was not this the true Church, that moved this Question? What is then that other Church or Flock she enquires after?

Object.

Answ. Howsoever the Church of God is but one in all the World, yet it hath divers names, as the Ocean Sea, though but one, yet it is called by divers names, according to the place where it lies; even so the Church of Christ, though but one, yet it hath divers names, as the Holy Spirit distinguisheth of it, writing to the seven Churches which are in *Asia.*

Answ.

Rev. 1.

Asia. Now of the whole Church of Christ some parts of it be at peace and quiet, free from persecution, when other parts may suffer persecution and molestations. Now in this place, the Church of God, in persecution and great affliction, desireth to know of Christ *where he feeds his Sheep*, that is, where the Church is at rest and peace, where the Word is purely preached, the Sacraments duly administred, and Discipline duly performed, that she might joyn with them in the service of Almighty God.

Doct. 2. *The true note of a sheep of Christ, to hunger & thirst after the Word of God.* John 10.2

From this request and earnest sute of the Church unto Christ, to know where he doth feed his Sheep, we may learn: That it is a true note of a sheep of Christ Jesus, to hunger and thirst after the Word of God, to enquire where Christ feeds his Flock, where the Word is truly and faithfully preached and the Holy Sacraments duly administred. And this doth our Saviour himself observe to be the Ear-mark of his sheep, *My sheep hear my voice, and I know them, and they follow me. But the voice of a Stranger will they not hear.* This affection was in Godly *David*, *Oh Lord how amiable are thy Tabernacles? How doth my Soul long after thy Altar; O when shall I come and appear before the Lord in Sion.* And this duty is imposed upon every Christian, for to have an earnest affection unto the Word of God. As when a man is hungry, the very sucking moisture at the bottom of the Stomach, he feels a pain that makes him desire meat, even so our souls void of grace & nourishment unto eternal life, should hunger after this

ſt after Chriſt, and his Righteouſneſs ; *Joh.6.20.*
r his Word, which is the true *Spiritual*
l of our *Souls*. And as till a man be hun-
he longs not for meat, he deſires not
d ; ſo till we ſee our wants, we never ſeek
have our ſilly *Souls* fed with the Word of
d. Now in that ſo few deſire the Word
God, and ſo few eſteem of it, it ſhews
very few do feel their want of food, ve-
few can diſcern their miſery and wretch-
eſtate, but moſt men run on in ſin, joy
mſelves in their evil ways, and never
, *Alas, what have I done?* We muſt de- *Jer. 8. 6.*
the ſincere Milk of the Word, as the
nt the Mothers Breaſt, and *as the Heart*
the River of Waters, Pſal. 42. And as the
rch doth here, *Shew thou me where thou*
ſt thy Flock. We ſhould do as the
h doth in time of drought ; ſhe opens
mouth, begging and gaping until the
d ſend rain. The Begger never begs
d, till he feels his own want, and then
will ſpare no time, no labour, nor
ds : So until we ſee our own wants, we
never ſeek for the ſpiritual food of our
ls. But they be bleſſed with *hunger and*
ſt after Righteouſneſs, Mat. 5. 6. Though
think we be happy when we feel no
t : And it is a common thing to ſay, I
er doubted of my Salvation, I would be
h my Conſcience ſhould ſo trouble me,
But certainly it is the beginning of
e, to find our ſelves to want Grace.
ſe that do eat meat upon a full ſtomach,
th them leaſt good : So they that are

full, and feel not the want of the Word, it doth them little good.

Reason 1. And the Reason is, that if we do not hunger and thirst after the Holy Word of God, we can never enjoy the variety of all those good things which are treasured up in the Word; to make us truly happy; for as much as all good things which we have, and do enjoy in this present life, they are appendences to the Word, by which Word, and by Prayer, they are sanctified unto us. Now it is got and obtained no other way but by thirsting after it. As the blessed Virgin saith in her Song, *Luke* 1. 43. *He filleth the Hungry with good things, and the Rich he hath sent empty away*: Which may serve to comfort the Distressed Children of God, which shew their thirsting Affection, by their great Labour and travel to hear the Word preached, though they meet with mocking and scoffing for it, by such as are far from thirsting after it of themselves.

Secondly, If we should not eagerly seek after the Word of God, we should never know how much we are beholding unto the Lord for the manifold Graces and Blessings which we receive every day from our most merciful God thereby. For so, saith *Solomon*, *The Person that is full, despiseth the Honey-Comb*; *but unto the hungry Soul every bitter thing is sweet.* So that when we shall see our spiritual poverty without the Word, that we should even faint and starve, and consume away, it will then make us prize the excellency of that benefit

Pro.27.7.

enjoy when we have the same truly and
erely preached and taught among us.
Seeing this longing desire after Christ, and *Use 1.*
Word, is the badg and the brand of the
ep of Christ, of the true Church and
ildren of God: This Doctrine then maketh
plain distinction betwixt the Sheep of
rist, and the stinking Goats of Satan: The
ep of Christ long after their Shepherd, de-
e to be instructed by him, hunger after the
e Word Preached and Taught, wish for the
bbath, *Enquire where Christ doth feed his*
p, in the green Pastures of his Word and
craments? But the Goats of Satan loath
e Word, and so the Preaching of it, *They*
nd down the Pastures of the Sheep, &c. Yea
y are weary of it, they will not go to *Ezek.* 34.
door to hear, *Mat.* 2. 3. They can be
tent as well to want it, as to have it; so
hereby we may judge our own Estates whe-
r we be the true Sheep of Christ, or the
king Goats of Satan; the children of
d, or the Limbs of the Devil: Dost thou
e the Word of God more than thine ap-
inted food? Tell me, dost thou desire to
taught in the Word? Enquirest thou
ere Christ doth feed his Sheep with good
sture? And dost thou delight in his Word?
n 10. 27. These are the marks of Christ's
ep, and may minister comfort unto thy
l if thou art one of those that belong
o his Fold; but if on the contrary part,
u loath and abhor the Word of God and
st no desire at all to tread in God's House,
spendest the Sabbath irreligiously, vain-

dy, and prophanely at Dice, at Cards, Bowls, or Tables: Oh deceive not thine own Soul, it is a sign thou art none of Christ's Sheep, but one of the stinking Goats of Satan; and there will come a day of separation, when Christ Jesus, the great Shepherd will divide the Sheep from amongst the Goats? when he shall set the Sheep on the right hand, and the Goats on the left.

The same Doctrine doth serve to reprove three sorts of men.

1. *Atheists.* First, Atheists, that think it lost labour to be Religious, and that there is no good got by hearing Sermons, and leading of a Godly life. Oh it hath ever been the cursed thought of a mans heart to think so, as was used in the time of the Prophet *Malachy*: *It is in vain to labour to serve the Lord: And what good cometh there by serving of God?* Oh then! let such be warned betimes, that if they look to have any comfort in death, and after death, that now they labour to be approved for sheep of the fold of Christ.

2 *Papists.* Secondly, The Papists which keep poor men in miserable ignorance and blindness. And in all others which seek by all means possible, to hinder Christ's Sheep from endevouring to be taught which otherwise would enquire, *Where Christ feedeth his Sheep*; where the Word is truly preached and taught, and the Sacraments duly administred. These are like the Scribes and Pharisees, *who shut up the Kingdom of Heaven, that will not enter themselves, nor suffer those that would*: Where as the Scriptures do require of all men, that

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spirit of discerning, Eph. 5. 15. *Try the Spirits whether they be of God*; that so they may follow of those things which are good, and be without offence till the day of Christ; otherwise, If they follow their false Teachers, they are sure to perish. *For when the blind leads the blind, they both fall into the Pit of destruction.* Mat. 15. 11

Then thirdly, All carnal and secure Worldlings, who although they do enquire, where they may buy a good bargain, or get a good purchase, and labour for that, yet never enquire *where Christ feeds his Sheep.* Oh it is a wonder to see how men do covet pleasures, profits, and preferments; these they seek for with might and main; surely by this they declare to the World, that they are none of Christ's sheep: For if they were, *They would hear his voice and follow him.* 3. *Carnal Protestants.* John 20.

Seeing the true Church of God doth here seek unto Christ Jesus for to be taught and directed, we learn, that it is the duty of the true Church of God to acknowledge Christ Jesus alone for their great Pastor and Shepherd, the only Head, and chief Bishop of his Church, and therefore to be ruled by him, and his Word alone, to be content to be led and governed by this great Pastor and Shepherd of the Church, John 10. 21. *I am the true Shepherd, and do know my Sheep, and am known of mine.* This is acknowledged by Peter, in the behalf of his Disciples; *Master to whom shall we go? Thou hast the words of eternal life: And Christ hath promised to be present with his Church, even to the end of the world.* Doct. 1. *The Church of God doth acknowledge Jesus Christ for her chief Shepherd* Eph. 2. 22. Col. 2. 19. Mat. 28.

World. And again he saith, *that where two or three are gathered together in my name, I will be in the midst amongst them.*

Reason. And the reason to be marked and well consider'd, which serves likewise for the confirmation of this point of Doctrine unto us is, because the work of Salvation is wholly and only wrought by him, and no part thereof reserved to any Creature; as the Apostle witnesses, when he saith, *That among men there is no other name given under Heaven whereby, we may be saved, but only by Jesus Christ.* And likewise St. *Paul* saith, *that he is able perfectly to save them that come unto God by him.*

Heb. 1.

Act 1. This condemns the Church of *Rome*, as no true Church of God: First, because they will not content themselves with our Saviour Christ to be their great Pastor and general Shepherd, but they have set up the Pope as his Vicar, and matched him to, yea, preferred him before Jesus Christ: Nay, they will not be content with that Pasture which Christ alloweth for his Sheep, the green pasture of his Sacred Word, and clear streams of his blessed Gospel, but they will feed upon the foul trash and filthy dregs of their own devisings, the fond and foolish devices, inventions and traditions of Men, of the Pope and Cardinals: So as they declare to the World, they are no sheep of Christ, *in that they will not hear his voyce, and follow him*, nor be content with the food he hath prepared for them, but feed upon the filthy and foul puddles of mens traditions.

Joh. 10.

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This may serve to admonish all the faithful Ministers of Jesus Christ, which stand in his stead, that they teach nothing but the truth of God, wholsom Doctrine, not their own devices and dreams to please their Auditories Ears, but not profit their Souls: So on the contrary part, you that are the hearers, must content your selves with the pastures of Gods Word, the plain and pure preaching of the Word of God, and not to be carried away to listen after strange Shepherds, that teach erroneous Doctrine, that may corrupt, or the devices of man, which may tickle the Ear, and not work Grace in the Heart. And such are the wicked Doctrines of the Church of *Rome*, which will putrifie and poyson mens Souls, rather than edifye them; as their Doctrine of Merits, invocation of Saints, and praying for the Dead, and a thousand the like. The which because they have no footing in God's word, are here condemned, as no wholsom Pasture for God's Sheep to feed upon. And thus much for the Churches first request, the second followeth. *Use 2.*

And where thou causest them to lye down at Noon.

FOR the better understanding of these words, we must know, how that it was the manner of the Shepherds in those hot Countries, to drive their Sheep to the Pasture in the *Morning*; and after when the Sun waxeth hot to drive them to the water, and at noon to carry them to some shadow, where they might rest in the heat of the day, least they should be annoyed with the scorching heat, and beams of the Sun.

So here the Church of God, and the Spouse of Christ, compares Christ Jesus to a faithful and true Shepherd, and intreats him to tell her where he doth feed his Flock, that is, his faithful people, to find shelter and comfort in the heat of persecution, when the Sun is hottest at Noon-day; that is, in the greatest and hottest Persecution of the Church of God, in the most dangerous and troublesome Tryal, and times of great extremity, as it was in Queen *Mary*'s days, which is here meant by Noon-day, when the Sun is most hot and scorching, according to that of our Saviour, speaking of a sort of evil Hearers: *And when the Sun was up, they were scorched, and for lack of rooting, it withered away.*

From whence we observe a twofold Instruction. 1. That the Church of God sometimes is in the very heat of Persecution. 2. That Christ the good Shepherd, even then forsakes not his; but at Noon-day, even in the

e extremity of the ſame, provides a ſhadow nd places of comfort and refreſhing for all hoſe who are his ſheep.

Firſt, We are to be taught here, that it is he Will of the Almighty, that his Church ometimes ſhould be tryed. And it is his Will hat ſometimes his own people ſhould under- o Perſecutions, according to the rule of the poſtle St. *Paul*, *whoſoever will live Godly Chriſt Jeſus, muſt ſuffer Perſecution.* This expreſly taught by the Prophet *David*. *reat are the troubles of the Righteous, but the ord delivereth them out of all.*

This was the condition of the Iſraelites in *Egypt*, who remained a long time in cruel ondage under *Pharaoh*. And in Queen *Eſ-r's* time, how were the Children of God in he heat of the Perſecution? This was the ſtate of the whole Church of the *Hebrews*, eſcribed thus: *That ſome were wracked and ould not be delivered; that they might receive better Reſurrection; and others have been tryed mockings and ſcourgings: yea, moreover by nds, and impriſonment: They were ſtoned, they ere hewn aſunder, they were burned, ſlain ith the Sword, wandring up and down in eep-skins, and in Goat-skins, being deſti-ute, Afflicted, Tormented; whom the World as not worthy of, &c.* This we might fur-her conſider in the Example of *Paul*, *Job*, *oſeph*, *David*, *Jeremiah* and the like, whoſe ves are a plentiful ſtore-houſe to teſtify this ruth, that the people of God do many times ndure terrible Afflictions, and divers and ndry Tryals. And this have we had expe-

Doct. 2. *The Church of God ſometimes is in the very heat of perſecution* 2 *Tim.* 3. 12. *Pſalm* 54 19. *Exod.* 1. 12. *Hoſ.* 2. 23. *Heb.* 11. 25.

Bishop *Latimer*, Bishop, *Ridly*, Bishop *Cranmer*, Mr. *Bradford.*

rience of in this Land, as in the days of Queen *Mary*, when the Sun did parch, and that the fire of Persecution was great, to the wasting of the Bodies of many Learned Divines, and dear children of God; so that if we hope to live with Christ in the Church Triumphant, we must first die with him here in the Church militant: for none shall reign with Christ there, that have not suffered with him in this World; nor none shall have their Tears wiped from them in the Kingdom of Heaven, that have not first shed them on the Earth. Thus having seen the Doctrine, that is the state and condition of God's Church here upon Earth, to undergo sometimes many and grievous Afflictions; now let us see the Reasons, that so the Doctrine may leave the greater Impression in every one of our minds and affections.

Reason 1. In regard of God's Enemies themselves which know not the Father nor his Son Christ Jesus, they have nothing to stop their cruel Rage and Devilish Malice, as our Saviour witnesseth when he saith, *They shall excommunicate you: Yea, the time shall come, that whosoever killeth you, will think that he doth God service; and these things will they do, because they have not known the Father, nor me:* So that it is no marvel though the Enemies of God's Church do strive against the faithful Servants of God, being stirred up thereunto by the instigation of Satan, seeing that they know not God nor Jesus Christ, but have their eyes blinded by Satan, the Prince of the World, and the pleasures of this life

The

The Lord ſuffereth his Children many
es to undergo ſome ſharp and bitter
als of Affliction, and to ſuffer even the
rching heat of Perſecution to make
own the Patience, Virtues and Graces of
Children; as St. *Paul* ſaith; *It is neceſ-
that Afflictions ſhould come, that the Elect
be manifeſt who they be.* As it is impoſ-
le to know the valour of the Souldiers, if he
always in the Garriſon, and never comes
the Field; ſo it is impoſſible to know
Patience, Obedience, and Love of God's
ildren, till Tryal comes. And therefore
d would have *Abraham* tempted, to make
Faith known. So *Job's* Patience, *David's*
ity, and *Pauls* Courage, *&c.* The Earth
ich is not tilled and plowed up, will yeild
thing but Briars and Thorns; and Vines
ill wax wild if they be not prun'd and cut.
ven ſo the unruly affections of our heart,
ſo many noyſom weeds, would quickly O-
r-run the whole man, if the Lord by ſancti-
ed afflictions ſhould not manure us. *It is*
od therefore (ſaith *Jeremy*) *for a man to bear*
e yoke in his youth, and in another place the
me Prophet ſaith, *Moab hath kept his ſcent*
cauſe he was not poured from Veſſel to Veſſel,
e hath been at reſt ever ſince his youth. There
e beſides divers other Reaſons wherefore
e Lord doth thus exerciſe his dear Chil-
ren in this Life with many croſſes and affli-
ions; as to humble them for ſins paſt, and
prevent ſin in them for the time to come:
ecauſe when we ſhall perceive that the only
eapon whereby Satan wounded our Souls;
is

Lam. 3. 16.

Jer. 48. 11.

is sin, it should make us repent of sins tha
are past, and be weary of sins for the time
come; and likewise to humble the pride
our hearts; for knowledge puffeth up, an
in whatsoever things we go before our Bre
thren, naturally we wax proud of the same
Now when the Lord Almighty by these Af
flictions, like a skiful Physician, lets out th
superfluous humour of pride and vain-glory
then we shall perceive what we are by Na
ture.

Use 1. Well, Let us then make some use of thi
same Doctrine to our selves; We have had
a long Morning, and yet we are all in peace
and rest but it will not always be Morning
the Sun will arise, and it will be Noon-day;
the Lord will have a time of Tryal. It is
the Lords usual dealing after a long time of
peace, to bring some Tryals, that the Elect
and true Christians may be truly discerned.
Of all things in the World, the Lord cannot
endure that his sacred and glorious Gospel
should be contemned and despised, as it is
at this day amongst us. O then seeing we
must even look for a Tryal, let us prepare
and furnish our selves with all needful Ver-
tues, with Patience, Courage and Zeal,
&c. Alass, any thing will serve the turn now;
to be a Christian is a small matter; but if in
the time of Tryal we shrink, or else yeild unto
the Enemy, then we shall shew that we are
but hypocrites and cowards. O then let us
be good Souldiers; now in the time of our
Peace, provide and sharpen our weapons a-
gainst the time of War. Let us reckon what it
would

would coſt us, to be the ſheep of Chriſt, loſs of Lands, Livings, Liberty, Country, yea Life it ſelf; yet to reſolve by the help of God, never to be aſhamed of the Goſpel of Jeſus Chriſt; let perſecution come never ſo fierce or hot upon us.

Secondly, we learn hereby not to promiſe to our ſelves worldly peace and proſperity, while we continue here. For this life is the time of a Chriſtian mans warfare; neither muſt we look to find Heaven upon earth; for if we will be Chriſts Diſciples we muſt take up his Croſs and follow him; we muſt not dream of a Victory before we fight. For it is the lot of the Godly to ſuffer perſecution. Yet this may be the comfort and ſtay of a Chriſtian Soul in the midſt of them all, that the Lord will diſpoſe of them ſo, as that they ſhall work to the beſt to them that love God, and never depart from him, but ſhall leave a bleſſing behind them, ſo that we ſhall be ſure of this, that we ſhall gain more in the Spirit, than we can loſe in the Fleſh. *Uſe 2.*

Thirdly, Seeing it is the will of God, that his own true Church and faithful Children ſhall be tryed, and undergo the heat of Perſecution; let us here learn to be wiſe and circumſpect, neither to think that we are out of God's favour if we be tryed, or to think the worſe of the Goſpel of Chriſt, becauſe the Croſs and Tryal goes with it. We are ready to think that the Lord loves us not; or that the Goſpel, the which we profeſs, is not good or Orthodox, becauſe we ſee it *Uſe 3.*

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is scandalized by them of *Rome*. Well, it is that which God will have, it was the condition of our Saviour Christ before us: and unless we look the Servant shall be greater than his Master, it must be our lot.

Doct. 4. *Christ leaves not his Church in the heat of persecution, but provides comfort for them Isa.* 54. 7, 8.

Then secondly, We learn from hence, that though it may be sometimes Noon-day with the Church of God, hot and bloody Persecutions, yet Christ hath ever a shelter and a shadow for his chosen people; he hath for them a place of shelter, shadow, and comfort; he is ever present with his Church and People in the hottest time of Persecution and Afflictions to comfort them, to refresh them, to ease them of their misery, to deliver them. This the Lord expresseth: *For a little time have I forsaken thee, but with great compassion will I gather thee; for a moment in mine anger, I hid my face from thee for a little season; but with everlasting Mercy have I had compassion on thee.* This doth the Prophet *David* make manifest, that notwithstanding the rage of Malice of God's Enemies, *He that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in derision.* This comfort is excellently set forth by the Prophet, *But now thus saith the Lord that created thee, O* Jacob, *and he that formed thee O* Israel, *Fear not, for I have redeemed thee: I have called thee by thy Name, thou art mine: When thou passest through the Waters, I will be with thee, and through the Floods, that they do not overflow thee; when thou walkest through the very* Fire, *thou shalt not be burnt, neither shall the flame kindle upon thee, for I*

Psalm 2.

Isa. 42. 1, 2.

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on the Lord thy God, What a mischief had *Herod* invented against the *Messiah*, so privately, as that he disclosed the secret of his heart unto none, but pretended to the wise men, that his intent was to Worship him, yet the Lord did bring his device to naught, and *Joseph* and *Mary*, with the Child *Jesus*, was delivered. *Peter* being cast into Prison, should even the next day have been executed, yet through the Prayers of the Church was delivered. This same Doctrine is further cleared by the Examples of *Joseph*, *Job*, the Church in *Ægypt*, *Daniel*, the three Children, *Shadrach*, *Meshach*, and *Abednego*, who for a time endured the shame and reproach of the Cross, yet afterwards the Lord returned unto them when the time of refreshing came: So that howsoever Gods Children may be under the heat of Persecution for a time, it shall be but for a time, he will not leave them distitute of help for ever, but will in the end deliver them.

Mat. 2. 12

Acts 21. 16.

Gen. 11. 14. *Exod.* 21. *Dan.* 6. 3.

The Reasons serving to confirm this Doctrine, are manifest: First, consider the Titles by which God is called: A Father, to shew the care that he takes over his Church, as his Children, to provide for them, and to govern them. For what Father will not save his Child, if possible he can, from fire and water, or any other imminent danger? Now then, if we that are evil, know how to help our Children; how much more shall our heavenly Father, that knoweth all things, give good things unto his Children? Again, Christ is called a shepherd, as the Church doth confess

Reason

Rom. 6. 6. *Job* 10. 1. *Mat.* 7. 11

fess in this place: Now, will the Shepherd see the sheep go astray, and not bring them into the right way again? Or suffer the wolf to devour the sheep, and not rescue them? And what shall we think that Christ, the true shepherd of his Church, will be more careless of his Flock, whom he hath purchased unto himself with no less price than with his own heart-blood, than an earthly man is of his Sheep. Seeing then that Christ Jesus is the King of his Church, and the Shepherd of his Sheep, we need not doubt, but that he will defend his Church, and save his sheep, so that none shall be able to destroy them, nor take them out of his hands.

Secondly, Our weakness and natural corruption are not hid from the Lord: *He knoweth whereof we be made, he remembreth that we are but dust*: And therefore saith the Apostle, *God is faithful, that he will not suffer us to be tempted above that which we are able: but will even give the issue with the Temptation, that we shall be able to bear it.* So then, whether we consider the Office of Christ, as a Shepherd to keep his Church, or the mercy of Christ, that is ever ready to cover the wants of his Servants, making their afflictions to be but momentary; in these two respects we may easily gather that the Lord will never forsake his Children nor leave them in their dangers, but provide for them both shelter and comfort, when they shall find the heat of Afflictions to shine hottest upon them.

Use 1. The Use serves to direct us to whom we should go in the time of trouble and great distress,

distress; for if Christ be our Shepherd, we are to flee to him, he is a faithful preserver of them that trust in him. Shall we go to Saints and Angels? *Doubtless, Abraham is ignorant of us, and* Israel *knoweth us not.* Is.63.16. What then, shall we trust in our Chariots or in our Horses? *Doubtless a Horse is counted but a vain thing to save a man?* Ps.47.1. Surely we cannot honour him more, than when we depend on him, and rest upon his mercy. Thus *David* behaved himself in all his extremities, fleeing unto God as a sure refuge, *I will say unto the Lord, O my Hope, and my Fortress, he is my God, in him will I trust. He will deliver me from the snare of the Hunter, and from the noisom Pestilence.* Ps.9.1,2. His Ears are always open to the cryes of his Children, he putteth their tears into his Bottle. So long therefore, as we have a voice to call upon God, or a heart to sigh and groan unto him, we have comfort and assurance to be delivered, and that he will not leave us nor forsake us in danger.

Use 2. Here is matter of endless comfort unto the Church and Children of God, that we know that the Lord Jesus Christ promiseth that he will provide a place of comfort and refreshing, a shadow even at Noon-day, in the heat of bloody Persecution. Many indeed are our infirmities, fears, cares, sorrows, and troubles; yet in the midst of them all, the Children of God may say with the Prophet, *Why art thou cast down (O my Soul) and why art thou so disquieted within me? O wait on God, for I will give him thanks, he is my*

my present help, and my God, Psal. 42. 5, then, let us be constant let us comfort ourselves in Christ Jesus, let us not for fear deny Christ and his Gospel; for Christ will be a shelter to us to refresh us, and deliver us.

Use 3. This shews the most woful and despera Estate of all wicked and ungodly men, who being out of Gods favour, nor believing in Christ, nor repenting of their sins in time perfecution. when the Sun waxeth hot: alas! they shall not know where to hide their heads, for they shall find no shelter, no comfort, nor place of Refuge; for Christ a shelter only to them that believe in him and obey him. And therefore thou who art a wicked man, and impenitent sinner, profane Person; alas, what wilt thou do and which way wilt thou turn thee in the time of trouble and calamity, when the Sun waxeth hot in the heat of persecution scorching Tryal? Whether wilt thou run shelter? Alas, thou shalt then be as a Beast, which in the heat of the day runs and down and findeth no covert. So shall all wicked and impenitent Sinners have place of succor, but lie open to all Gods Judgments. to be scorched, yea even consumed with the fire of God's displeasure when the Righteous, those which are Christ Jesus, shall find shelter.

The Churches reason of her request Now followeth the reason which she use to move the Lord Christ Jesus, to grant her request and petition, taken from the great peril and danger she was like to fall into; namely, lest being left without his direction and comfo

comfort, the be constrained, to *turn aside to the Flock of thy companions*, That is to say, to leave the true Church and Worship of God, and joyn with the false Church to commit Idolatry, called here, *the Flock of thy companions*: Not for that they are either Christ's companions, or the companions of his Church and People; but because they account themselves so; yea, they imagine and themselves Christ's companions: And if this thing should come to pass, through want of Christ's assurance to direct and comfort her in persecution, then it shall not be for his honour, nor her good. This is the substance of her reason.

Hence we are taught, that it is altogether impossible for men and women ever to stand in the brunt of Persecution, unless they be taught of God, and comforted by his Spirit. And hence it is, that the Prophet *David*, a man after God's own heart, and endued with a singular portion of God's Spirit, doth earnestly crave at God's hand the enlightning of his holy Spirit, and desireth to be taught of him: *Open mine Eyes that I may see the wondrous things of thy Law.* And again, *Teach me thy Statues*: And again, *Make me to understand the way of thy Precepts*, &c. Yea, Christ tells the Jews which murmured against him, (because he said, *That no man could come unto him, unless his Father drew him*) *that all the Elect are taught of God.* And this made *Paul* to pray for the *Ephesians*, *that God would give them the spirit of Wisdom, and to enlighten their minds, that they might know what is the hope*

Doct. 5. *It is altogether impossible for men to hold out in time of tryal, that are not assisted by God.* Ps. 11.34. Ps 27.3. Joh. 6.45. Eph 2.

help of their Calling, and what the riches are of his glorious Inheritance. A notable direction unto all sorts of men how to behave themselves, when they shall come into the house of God; namely not to rest on any natural gift, whatsoever it be, Wisdom, Learning, Wit, Memory, &c. *For the Wisdom of the Flesh is enmity with God.* But to go out of our selves, and to seek the Lord with humility, and denyal of our selves, and then the Lord will give us a discerning Spirit, that we shall not be deceived. *If any man* (saith Christ) *will do my Fathers Will, he shall know of the Doctrine, whether it be of God.* And again Christ promiseth his disciples, being now to leave them, and to go to his Father, that the Spirit of truth shall lead them in all truth.

Rom. 8. 1 Cor. 1. 21

Joh. 7. 17.

And the Reasons are,

Reason 1. First, We are all blind, and by Nature can hardly see into the truth, unless God direct us by his Spirit, for so saith *Solomon*, *There are ways that seem right unto us; the issues thereof are the ways of Death.* It is a part of our misery, that *we are turned every one to his own way.*

Prov. 14. 12. Isa. 53. 6.

2. Secondly, When we know it, alas we are of our selves so weak, and flesh and blood will be so unwilling to suffer for Christ's sake, that unless the Lord do assist us, we shall not be able to undergo the least temptation that shall be laid upon us.

3. And lastly. The Enemies of God's Truth are in their Generation so wise, and so subtil coming to us in sheeps cloathing to deceive

, that of our ſelves we ſhall eaſily be drawn
ay to believe lyes. In all theſe reſpects
may ſafely conclude, that it is impoſſible
us to hold out in the day of Tryal, un-
ſs we be aſſiſted by the Lord's holy Spi-

This ſheweth, that if Tryals do come, and *Uſe* 1.
erſecution ſhall ariſe for Chriſt's ſake, and
e Goſpel's ſake; alas, moſt men would
ild to Popery, Idolatry, Superſtition, *to the*
locks of his Companions, to the Church of
me, to flat Idolatry, For alas, they know
t the truth, *they are not taught of God*;
ey be blind and ignorant, and will eaſily
lieve and embrace any Religion.

This muſt ſtir up every true Chriſtian man *Uſe* 2.
d woman to pray to Chriſt, as the Church
oth here, that he would teach us by his Spi-
t; that he would open our eyes, that we
y ſee the truth, and that he would give
hearts to believe it, to love it, and to
e and dye in it; that he would give us the
rit of diſcerning, *to try the Spirits whe-*
r they be of God, that ſo we may diſcern *John* 1.4.
e truth from falſhood: Yea, we muſt ſo *Mat.*7.16.
bour to be grounded in the truth, that
wind nor weather may remove us; that
e be ſure to lay a good foundation, that we
dig deep into our hearts, and build on the
ck Jeſus Chriſt: Though the Papiſts ſay,
ey be the true Church, and the *Communion*
Chriſt, yet they be the Synagogue of *Sa-*
n: The main points of their Religion, be-
clean contrary unto the Word of God, as
e their Doctrine of Merits, Invocation of
Saints

Saints, Worshipping of Images, Praying for the Dead, Sacrifice of the Mass, that so we may for ever stand out against the Doctrine of the Church of *Rome*: Yea, let us intreat the Lord, that he would never suffer it to get a Head again in this Land, notwithstanding we have deserved as great a Judgment; but especially that he keeps us that we may never joyn with them in that bloody Religion.

Use 3. It condemns all who are ready, either for fear of Persecution, or by blindness or Ignorance to embrace any Religion, or joyn with any Church; Who, to keep their Livings, hold their Lands, to enjoy their Honours and Pleasures, would turn as doth the Wind, and embrace any Religion; joyn with Papists, Jew, Turk, yea, the Devil himself for benefits sake. Oh, the true Church of Christ fear themselves and their weakness, that they should be drawn away, and seduced to embrace a false Religion: And therefore they doubting the worst, and fearing the corruption that is in their own hearts, pray Christ that they may not be left unto themselves, but that they may find strength from him to withstand it.

CANT.

CANT. 8. *Ver.*

WE have heard before of the earnest request and petition of the Church to Christ that he would in mercy shew them where *he feeds his Flock*, and where he provideth comfort for them in time of trouble. Here is the most kind, loving, and gracious Answer of Christ Jesus unto the request of the Church: In the which note three things.

Parts of the Text.

1. His exceeding love and kindness, in that he calls her, *The fairest among Women.*

2. His gentle reproof of her. *If thou know not*, quoth he: This is very strange, that thou which art the true Church, should not know where Christ feeds his sheep.

3. His direct Answer to her Request, where he doth answer her to the full: If thou couldst know where I feed my sheep, that thou mightest feed with them, and find consolation unto thy Soul; *Then thou must go by the steps of the Flock*; That thou must embrace the Faith, Religion, Worship, and service of God, the which my ancient Church from the beginning have embraced; the Faith, Religion, Worship, and Service of God, which my ancient Servants, *Abraham*, *Isaac* and *Jacob* have done, and tread in their steps. Secondly, Thou must plant thy tents where the Shepherds have done, the Patriarchs, Prophets and *Apostles* of Christ, and their Doctrine taught before. This is the

the sum and substance of Christs answer unto his Church.

First, Observe here how Christ describes his true Church and Spouse, giving her a most kind and loving Name, expressing his kind and singular Love unto her, *O thou fairest among Women,*

Object. *Quest.* But this may seem strange; for the Church confesseth before, that she was black and Sun-burnt, deformed, *&c.* How then can Christ call her, *Fairest among Women?*

Answ. *Answ.* The Church and every true Believer, are black and deformed in themselves, vile and deformed by Nature, and they can see no beauty in themselves, but are blemished; yea, and stain'd with Sins Original and actual. But as they are sanctified by his Spirit, washed in his Blood, and cloathed in his Righteousness, they be fair and beautiful in the sight of God, because *Christ hath washed them from all their sins in his Blood*; and covered them with the pure Robes of his own Righteousness.

Doct. 6. *Christ esteemeth of his Church as if they had no sin.* Here mark the endless love of Christ Jesus, unto this poor Church and People, that Esteemeth so highly of them, as if they had no spot of sin and uncleanness, though they in themselves be black, deformed, and polluted; yet all those who do truly repent, embrace Jesus Christ, and believe in him, that are washed from their sins, sanctified by his Spirit, and obey his Will, all these are fair, yea most beautiful in his eyes. This is confessed by wicked *Balaam*, when he saw no policy nor device could take any place against

Numbers 22. 1. Numb. 2.

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he Church of God. Hereunto come the Ti-
les and Commendations given unto the
hurch ſo often in this moſt excellent Book
f the *Canticles* : *She is the Roſe of the Field,*
e Lilly of the Valley ; *the faireſt among wo-*
en, and Orchard of Pomegranates, a Fountain
f Gardens, a VVell of ſpringing VVaters ; *the*
ſpouſe and Siſter of Chriſt, the Beauty of the
arth, the Glory of the VVorld, a Lilly among
Thornes, &c. Theſe, and the like Titles
erve to confirm the everlaſting truth of this
Doctrine unto us, how dear and precious the
Church is in Chriſts ſight, that of all Socie-
ies and Aſſemblies of Men in the World,
none are more excellent and worthy, none
more aimable and lovely, none more beau-
iful and precious, than the *Church of God, the*
Spouſe of Chriſt.

And the Reaſon of the Doctrine is appa- *Reaſon* 1.
ent, Man was firſt caſt out of Paradiſe for
in; neither is there any thing that doth hin-
er his return, but only ſin; for it is ſin that
akes us execrable to the Lord ; and doth
inder all good things from us; For ſo long
s ſins remain, it is a weighty burden to preſs
down a ſinner into Hell, and the wages of it
s eternal death. Therefore if ſin be pardon-
ed, as it is to all the Elect, what ſhould hin-
der their happineſs ? God hath againſt them
no matter of diſpleaſure, the obedience of
Jeſus Chriſt being imputed unto them, Hea-
ven cannot be denied unto them, but they
muſt needs be ſaved.

Secondly, Chriſt Jeſus doth eſteem highly *Reaſon* 2.
of his Church, and the Church is moſt excel-

lent in her self, because in it alone Salvation is to be found, and no where else. When the Lord brought the great and general Deluge over the face of the whole Earth, what place was there left more excellent than the Ark, in the which *Noah* and his Family were saved, and out of the which the whole World besides perished? What was the Ark but a type and figure of Christ's Church, wherein Salvation is to be found, and out of which is no salvation to be looked for: Seeing therefore that remission of sins is proper only to Christ's Church and that therein is Salvation and Eternal Life to be found, we may safely therefore conclude that the Estate of Christ's Church and every Member thereof, 1. most Excellent and Blessed.

Use 1. The Use of this Doctrine is Excellent, as the Nature of the Church is. First then, seeing that Christ will pass by these sins of his Children, and judge them fair, without any spot or blemish of sin, if they do truly Repent, and Embrace him and his Righteousness by faith: Here is matter of Endless Comfort to every poor Child of God. Dost thou repent of thy sins, and art truly Humbled for them? Dost thou Embrace Christ Jesus for the pardon of them? Hath God sanctified thy Heart by his Spirit, so as thou hatest every wicked way, and desirest and Endeavourest to obey Gods will in all his Commandments? Well then, comfort thy Self and cheer up thine own Soul, Christ Jesus will cover all thy sins, they shall never be laid to thy charge but he will wrap thee in his own Righteous-

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neſs, whereby thou ſhalt appear fair and beautiful in his ſight. Indeed many a poor Child of God looking upon their own infirmites, and manifold Corruptions, ſee themſelves to be black indeed, deformed, and ſtained with ſin; it grieveth them that they do hang down their heads, and go drooping all their days, ſtriving and ſtrugling with their rebellious hearts, and vile corruptions, and thinking that Chriſt Jeſus cares not for them, cannot love them, being ſo defil'd with ſin, But, I ſay again, be not diſcouraged; for if thou doſt repent of them, believe in Chriſt, hate thy ſins, and prayeſt often to God, to give thee power to withſtand them, uſing all Godly means to withſtand them, Chriſt Jeſus will cover them, and paſs by them all, as he did deal with *David*, *Peter*, *&c.* Oh then! How careful ought all men daily to endeavour themſelves to be the Members of this Society that ſo they may have a part in all theſe excellent Prerogatives; and then howſoever the world eſteem them, counting them miſerable, grinning at them with their Teeth, and nodding at them with their Head, and every way contumeliouſly reproaching them, yet are they deaf and precious in the ſight of Chriſt, who hath redeemed them with the ranſom of his own blood.

Let us learn by Chriſts Example here that if we ſee any good thing in the Child of God, to commend it, and to embrace it: And if we ſee any blemiſh or infirmity, that we wink at it, and cover the ſame with the Cloak of Love; and not as the manner of wicked *Uſe 2.*

and ungodly Men is, who, though they see many good gifts and Graces in Gods Children, as Obedience, Faith, Patience, and Love, pass by them All; and if they shall espy but one blemish or weakness they blaze it abroad with open Mouth; note them with a black Coke, calling them Puritans, Hypocrites, and the like, reviling them in a most odious manner; like the Horse-fly, which passing by many flowers, and sweet herbs, lights upon some noysom sort: these are not like unto Christ, but to the Devil. Thus much of the exceeding love and kindness of Christ Jesus to his Church, in that he calls her by this kind appellation, *The fairest among VVomen.*

Secondly, His gentle Reproof of her, *If thou know not*, Quoth he: This seemeth strange, that thou shouldest be ignorant where I do feed my Sheep, where my Truth and Gospel is purely preached and soundly professed, but if thou know not, I will direct thee and shew thee how thou shalt find it out.

Doct. 7. Hence we are taught, that the Church of God and true Believers, may sometimes be so blind, and left to themselves, that they stand at a stagger, and do hardly know which is the true Religion, *VVhere Christ doth feed his Flock*, where the Word is faithfully preached, and soundly professed; for we are all ready to err by Nature. How apt are we in matters that concern our Souls, to be mistaken through our carelesness in not searching of the Truth, and trying of the Spirits? And also by the subtil policy of the Devil, who

who is God's Ape; and so like him in many things, as that it is hard to discern his slights and falshoods? Wicked men, false Teachers, lying Prophets, set such a face and shew on their errors, and bear them out with such a countenance and Authority; and the Truth is so neglected, plain and simple men trodden under foot, that it is hard for a man, yea, the true Church of God, sometimes to discern where Christ feedeth his Flock. When as *Elijah* was left alone, and *Baals* four hundred and fifty Prophets; who could almost then discern the Worship of God from Idolatry, when all was corrupted? So when *Micajah* told the truth, and *Ahab* had four hundred false prophets, it was hard to discern the truth of God from the lying of Satan. In Christ's time how did the Scribes and Pharisees confound Religion, dim and dazle the Truth; for the which our Saviour himself did often reprove them? And in our times, how do many labour to obscure Religion? how boldly and impudently do they defend their own Traditions and Constitutions?

How should this stir up every Christian man and woman, to study the Word of God, that so knowing the Truth, and believing the Doctrine of God, we may be able to discern between Light and Darkness, Truth and Falsehood, Idolatry and the Service and Worship of God. Secondly to intreat the Almighty in all Humility, to open our eyes, to discern the Truth, to give us his Holy Spirit to lead us into all Truth, to give us the Spirit of discern-

ing to try the Spirits and the Doctrine, whether it be of God, or not; for otherwise we may be led away; and take light for darkness, and darkness for light. Let us then confess our ignorance and blindness, and bewail it: Let us strive against our carelessness: Let us prove the Doctrines by the Touchstone of the Word, if they be according to the Law and Prophets, else abhor them. Let us do as the men of *Berea* did, *Intreat the Lord to give us the Spirit of discerning, that we may try all things, and hold the Truth.* And if ever we had need to pray for the Spirit of Discerning, now is the time. We see how bold the Devil is, how willing to deceive us; and for Papists, they be so impudent, and shameless; to thrust upon us their cursed Idolatry, and tell us, It is the true Worship of God; their abominable Mass, their Merits, Purgatory, Prayer for the dead, Worshipping of Images, calling upon Saints, unwritten Verities, their vile Traditions, and filthy abominations, their Constitutions, and vile Decrees, as if they were the written Word of God. Now, unless we have knowledge, and be able by God's Spirit to discern the Spirits: Alas, we shall drink in Poyson, Idolatry and Superstition. O then, let us labour to know the Word of God, believe it, obey it, be reformed by it confess our ignorance, and with all humility pray to God to open our Eyes, to give us the Spirit of Discerning: To know and discern the true Religion from the false; which if we do, certainly the Almighty will reveal his Truth unto

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us. And thus much shall serve for our Saviour Christ's gentle Reproof concerning his Church.

3. *Christs answer to his Church.*

The third and last point is the direct Answer of Christ to the request of the Church; she desireth to know of Christ where he fed his Flock, and comforted them in the time of Persecution, that so she might joyn with them, and be defended by them from false Worship, and the Idolatrous Church. Here Christ answers her to the full: *If thou know not, O thou fairest among Women, get thee forth by the Steps of the Sheep, and feed thy Kids by the Tents of the Shepherds.* His councel stands in two parts, to shew where he feeds: Quoth he, Wouldst thou know where I feed my Sheep, and where I cause them to lye down at Noon, that thou mightest feed with them; and be in my Fold, to be defended, and protected by me? Then I counsel thee, First, to walk in the *steps of the Sheep*, that is, thou must walk in the steps of the Faithful Servants of the Lord, *Abraham*, *Isaac* and *Jacob*; thou must embrace that Faith, Religion, and Worship of the Lord which they did; that is meant by *the steps of the Sheep*. Secondly, thou must *feed thy Kids*, that is, thou must embrace that same Doctrine which the Ancient Shepherds, Fathers, Prophets, and Apostles have taught and delivered: And if thou shalt thus tread in the steps of the Sheep, as *Peter*, *Paul*, *&c.* And shall embrace, and obey the Doctrine taught by the Prophets and holy Apostles in the Old and New Testament thou shalt then know where I feed my sheep

that thou mayest feed them, and receive me for the true Shepherd.

Doct. 8. *A direction to know which is the true Church.*

From this Answer of Christ, we learn a clear direction to know the true Religion, and the true Worship of the Lord God from false Religion and false Worship. If any man desire to know where Christ feeds his Sheep, and God is truly and rightly worshiped, where true Religion is, we must then *tread in the steps of the Sheep*; that is, we must worship God, as *Abraham*, *Isaac*, and *Jacob*, did, as *Moses* and the Prophets did, tread in their steps and follow their Godly Examples. Believe, Repent, and Walk with God, as *Enoch* did, whom, by the Judgment of Faith, we may then conclude of, that they were the true Sheep of Christ; for of them doth our Saviour speak here, and not of a company of Popes, which greatly boast of their Succession; which we will not deny but to be a Succession of Hereticks, as Cardinals, Jesuits, and the like of that Rabble; of whom to think that they should belong unto this Fold, I know not from whence I should fetch my charity. Again, we must embrace and believe the Doctrine taught by *Moses* and the Prophets, Christ and his Apostles, who were the true Shepherds, and the faithful Pastors of the Church of God. *To the Law, and the Testimony, if they speak not according to this Word, it is because there is no light in them.* And again, *Thus saith the Lord, stand in the ways, and behold, and ask for the old way, which is the good way, and walk therein, and you shall find Peace and Rest for*

for your Souls. So then, if we desire to know the true Religion, and the true Worship and Service of God, this, is the way which I here teach, and deliver from the Lord Jesus Christ, against the Doctrine of *Rome*: Namely, and none but this to enquire of the Faith, true Religion, and manner of Worshipping the Almighty, performed by *Abraham*, *Isaac*, and *Jacob*, the Patriarchs and Prophets, preached and Published by Christ and his Apostles; believe that, embrace that, and we rest our Souls on that.

This then may serve to decide a great question, and a long controversy between us and the Papists: they Affirm, that they are the true Church and we are Hereticks: We believe and hold that we are the Church of God, and that they be not, but *Babylon*, and the Synagogue of Satan. This then is the main question whether they or we be the true Church? Who should judge? Even the Lord Christ Jesus himself in his own Word; we must rest upon him and flee unto him, which if the papists would do likewise, they would never have run into a Labyrinth of Controversies, as they have at this very day: For Christ would quickly have put an end to all. For he saith, they be the true Church which *tread in the steps of the Sheep, and feed by the tents of the Shepherds.* That is, those people that believe and worship God; as *Abraham*, *Isaac*, and *Jacob* did; and that old Religion, which they believed and embraced, is the true Religion: For that was taught by the holy Servants of the Al-

mighty, who were the faithful Shepherds, and Paſtors, ſent of God unto his Church. Now let Tryal be made, whether the Papiſts, or the Proteſtants, the Church of *Rome*, or the Church of *England* do thus.

For the Papiſts, although they call their Religion, the old Religion; yet alas: It is newly deviſed, the greateſt part of it, within theſe four or five hundred years: It is ſuch as was never known to *Abraham*, *Iſaac*, *Jacob*, *Moſes*, or the Prophets; it was never known unto Chriſt, or his Apoſtles: They have loſt the *ſteps of the Sheep, and the Tents of the Shepherds*: That Doctrine, manner of Religion, the true Worſhip and Service of God which was uſed by the Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, taught by *Moſes* and the Prophets, Chriſt and his Apoſtles: And they have got a new Religion of their own deviſing; they walk not in the ſteps of the Flock, but in the ſteps of the proud Popes, covetous Cardinals, leacherous Fryers, laſcivious Monks: They have deviſed a thouſand things in the Service and Worſhip of God, againſt his Word, and againſt the doctrine of the Prophets and Apoſtles, meerly for their own gain. Where ſhall we ever find, that *Abraham*, *Iſaac*, *Jacob*, and the Prophets, did ever pray unto Angels and Saints, Worſhipped Images, prayed for the Dead, looked to be ſaved by their own Works, by vowing of Chaſtity, or by their voluntary Poverty? If they can ſhew me any foul mouth'd Jeſuit of them all, but any one Example in the whole Book of God, or

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any of God's Children that have performed them, I will then lay my Hand upon my Mouth. In the mean time give me leave, O ye Papists, to tell you, that you are none of Christs Church, you are none of Christs Sheep, for you have left the *steps of the Sheep, and the Tents of the Shepherd*; The Doctrine taught by the Propets of God, Christ and his Apostles; and therefore are no better than the Whore of *Babylon*, the Synagogue of Satan: And as there hath been a succession of Popes and Cardinals; so there be a succession of Hereticks, that seduce ignorant people for their own private gain.

But as for the Church of *England*, we do believe, and firmly embrace that old and true Religion, that is, the same Faith which *Abraham*, *Isaac*, and *Jacob*, did use. We hold that Doctrine taught by the ancient prophets and holy Apostles of our Lord and Saviour, without adding or detracting: And if we should dare but to devise a new kind of Faith, Religion, and Worship of God, not used nor known to the ancient Prophets, Patriarchs and Apostles, as the Church of *Rome* doth, it were to leave the *steps of the Sheep* and to joyn with the *flocks of thy Companions*, even to shake hands with Idolaters.

Well then, let us ever stand out against the Antichrist of *Rome*, and as Christ saith, come out of her joyn, not with her in her false Religion and Idolatrous Service of God, lest we partake of her Plagues: But let us hold fast still the true Religion of God, *Tread in the steps of the Sheep, feed by the Tents of the Shepherd*,

herd. Let us live and die in the true Church of God, and for ever hold fast the true, ancient, and holy Religion, which we have Received from the holy Partrichs, *Abraham*, *Isaac*, *Jacob*, *Moses*, the Prophets, and all the holy Apostles of Jesus Christ, and then we shall be safe and sure, yea, blessed and happy for evermore.

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An Exhortation to ſtir Chriſtian People to Prayer.

FIrſt, Prayer is of that force and Vertue, that it tyes the ear of God to the Tongue of Man. Oh, it is ſo acceptable Incenſe before God always; for how hath he always rewarded it and regarded it? It never returned but with a Bleſſing. So that the Prayer was ſent out of a pure and upright Heart mingled with Faith; for we muſt ask in Faith, and waver not, as St. *James* ſaith. By fervant Prayer the Children of *Iſrael* were delivered from the *Ægyptian* Bondage, as you may read, that when they cryed unto the Lord, he heard them, and delivered them out of their enemies hands. And therefore have I here made two Godly Prayers, one for the Morning, the other for the Evening; to call and cry unto the Lord for a Bleſſing, and to deſire him to remove his Judgments from Us.

A Morning Prayer for a Family.

Lord, Teach us to pray, that we may call upon thy Name. Prepare our Hearts to ſeek thee; and open thou thy Merciful Ears to hear us.

O Eternal, and Ever-Living Lord God, Creator and continual Preſerver of all things, both in Heaven, and Earth; by whoſe Gracious Providence as we were at the firſt wonderfully and fearfully made, ſo we are no leſs preſerved, and kept unto this preſent. We here the Workmanſhip of thine own Hand, deſire to humble both Soul and Body before Thee. And now, Lord, we

being

eing here in thy Presence, cannot but acknowledg and confess against our Selves our own unworthiness to come before Thee, to call upon Thee, or to perform even the least Duty that shall concern thy Worship or Glory. Our Hearts, alas, are no better then sinks of sin, and a mass of all pollution and uncleanness: And who can make that clean, that is taken out of an unclean thing? The thoughts and imaginations of the same must needs be evil continually, and we unto every good work prove Reprobates. Yet, O Lord, seeing thou hast Commanded us to call upon Thee, and hast Mercifully promised to be present with thy Children to hear their Prayers, and to grant their Requests, which they put up in Faith unto Thee; O Lord, this doth give us boldness to come before Thee; and in confidence of thy Goodness, that thou wilt make good the same, thy Promises, unto us at this time, we here offer unto Thee this Morning Sacrifice of Prayer and thanksgiving humbly confessing from the bottom of our Hearts, our manifold Transgressions and Offences, which we have continually multiplied against Thee, in Thought, word, and Deed, from the beginning of our days unto this present time. We acknowledge, O Lord, our Original Corruption, in the which we were at the first conceived and born, and from the which there hath sprung forth the most bitter and unsavory fruit of Sin, Apostacy, and Rebellion; to the great dishonour of Thy Name, the wounding of our poor Souls and Consciences, and the evil example of others, amongst whom we have lived; by the which, O God, we confess that we have justly deserved, that thy Wrath and Indignation should be poured upon us, both in this Life and in the Life to come.

And therefore, O God, we come not here before Thee in our own unworthiness, but in the worthiness and me-

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dication of Jesus Christ, beseeching thy gracious Goodness, for his sake, to forgive all our offences, our visible sins, our secret sins, and our sins of Infirmity, our presumptious Sins, against Knowledge, against Conscience, against Thee, or against our Brethren, in the time of our younger years, or in the days of our Knowledge, as we must needs confess, that in many things we haved sinned all. We pray thee, O God, for Christs Jesus sake, to forgive the same unto us, and perswade our Souls and Consciences more and more, that thou art at Peace with us, and that all our Sins are done away in the blood of thy Son. And Grant, O God, by the assistance and direction of the same, thy Spirit, that with more freedom of Mind, and liberty of will, we may serve Thee in Righteousness and true Holiness unto the end of our days. And, Good Lord, begin not only Repentance and true Conversion in us, but of thy great Mercy perfect the same: O lead us forward more and more towards perfection; increase in us the saving Knowledge of Thee, and of thy Son Christ, our Faith in thy promises, our repentance from dead Works, our fear of thy holy Name, our hatred of all our sins, and our Love unto thy Truth. Frame our weak hearts (good Lord) more and more to the Obedience of thy Holy and Heavenly Will, and teach us in all things to resign our Will unto Thy Holy Will; and in time of Affliction, as in time of Prosperity, to depend upon thee, that we look not too much upon our own Weakness, but may stay our selves by thy power and Promises.

And, Good Lord, comfort our sorrowful Hearts and dejected Souls, that find dayly such Causes of Humiliation in our Selves, doing dayly those things which we should not, and leaving undone those things thou Commandest. O then let us be truly Humbled for the same, and for thy Mercies sake give us better Affections unto

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MI - 1994

Goodneſs, and Power, and Ability, to do that good thou commandeſt and requireſt at our hands, that ſeeking in all good things to honour Thee, and to extol thy Name while we live here, we may at laſt behold thy face in Glory.

And now Lord, together with our Prayers, we are bold to laud theſe our Praiſes unto thy great name, for thy manifold Favours and Bleſſings, the which from time to time thou haſt beſtowed upon us for this Life, eſpecially for a better. We thank thee for that it hath pleaſed thee of thy Gracious Goodneſs, to Elect and chuſe us to Salvation, before the World was; for calling us by thy word in time, for juſtifying us by thy Son Chriſt, and for giving us a certain expectation of a better life, when this is ended. As alſo for the happy means of our Salvation, thy Sabbaths, Word, and Sacraments. Oh! It is thy great goodneſs, O Lord, that thou haſt not deprived us of them all; in as much as we have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great unthankfulneſs, that we have not brought forth more fruit of the word in our lives; but forgive us, we pray thee; that for the time to come, we may make more ſteps to thy Kingdom. And we magnifie thy Name, O Lord, for all the Temporal Bleſſings which thou haſt in Mercy beſtowed upon us, our Health, Peace, Food, Rayment, and for the comfort of this Life. O Lord, give us a right uſe of them, that we may not abuſe them unto Licentiouſneſs, but ſtir us daily by them to devote our ſelves unto thee and thy ſervice. We acknowledge thy goodneſs towards us the Night that is now paſt, freeing us from many imminent dangers both of Soul and Body, and giving us ſweet and comfortable reſt; we beſeech thee to be with us this day, and all the days of our lives, and teach us to walk as Children of the light, that thy Name may be

be glorified by us, others may take good example, and we our ſelves enjoy the peace of a good Conſcience, ſo at the laſt we may come to reign with thee in Glory.

Bleſs the Churches and Kingdoms wherein we live, with the continuance of our Peace and true Religion. Bleſs all in Authority, and Miniſters of the word, our afflicted Brethren, in Body, or Mind; or both: Let it pleaſe thee, O Lord, to ſtay them and ſupport them in time of their diſtreſs, and give unto them a happy iſſue out of the ſame, as it ſhall ſeem good unto thee. And fit us for harder times whenſoever it ſhall pleaſe thee to bring them upon us; and keep us, Lord in thoſe days by thy mighty power. And thus we have commended our Suits unto thee, humbly praying thee to pardon our wants now at this time, in the performance of this Duty. And thou that art privy to our wants, better then we our ſelves are, we pray thee take notice of them, and miniſter unto us a gracious ſupply in thine own due time, even for Jeſus Chriſt's ſake; in whoſe name we conclude theſe our weak and imperfect Prayers, in that perfect form of Prayer which he himſelf hath further taught us, ſaying, *Our Father which art in Heaven*, &c.

Even-

Evening Prayer for a Family.

O Lord prepare our Hearts for Prayer.

O Eternal God, our moſt Loving and Merciful Father in Jeſus Chriſt, and in Chriſt our Father; it is thy own Commandment that we ſhould call upon thy Name, and it is thy gracious and merciful Promiſe that where two or three are gathered together in thy Name, there thou wilt be preſent among them. We thy poor and unworthy Servants, Duſt and Aſhes, yea the Workmanſhip of thine own hand, are now bold to come before thee, to offer unto thee this Evening Sacrifice of Prayer and thanksgiving. And now, O Lord, being here before thee, we cannot but acknowledge and confeſs, even from the bottom of our Hearts againſt our Selves, our own unworthineſs, that we are grievous Sinners, conceived in Sin, and born in iniquity, and whereof we have brought forth moſt vile Fruits in our Lives, to the great diſhonour of thy Name, to utter diſmaying of our own Conſciences, and the evil example of our Brethren, by the which we have deſerved likewiſe thy Wrath and Indignation to be poured upon us, both in this Life, and that which is to come, in ſuch ſort as no Creature in Heaven and Earth is able to reconcile us again to thy Majeſty, but only thy Son Jeſus Chriſt. We intreat thee therefore, O Lord, to be Merciful unto us, and as we acknowledge our Sins unto thee, ſo be thou faithful and juſt to forgive us our Sins; for we acknowledge, O Lord, that againſt Thee have we ſinned, and done evil in thy Sight. Thou haſt been a guide unto all our ways, who alone art the ſearcher

the Heart and the tryer of the Reins. To thee
refore do we come to crave the Pardon of our Sins,
n for the guilt and puniſhment of the ſame, that ſo
ey may not draw down upon us deſerved Judg-
ents. And we intreat thee likewiſe, as to pardon our
ns that are paſt in our Lives, ſo to arm and ſtrengthen
againſt Sin for the time to come. O we have woful
ul Experience in our ſelves of the weakneſs of our Nature,
Father how ready we are to fall from thee, and cannot keep ſo
ll upon ſtant a watch over our own ways, nor over our own
omi earts, but ſtill are ready to ſtart aſide. O Lord, di-
in t & us aright in the paths of thy commandments, let
Thy good Spirit lead us forth into all Truth, and theſe
s, yearts of Ours, that are by nature ſo fraught with Sin
old, l Wickedneſs, we pray thee alter and change, and
ng ing into ſubjection daily every Thought, and whatſo-
ow, er thing elſe is in us, into faithful Obedience unto
ckno hriſt; let us find daily more and more the power of
Hea hriſt's Death, mortifying Sin in us, and the efficacy of
we Reſurrection, raiſing us dialy out of the Grave of
iniqu un unto newneſs of Life. Guide us, Lord that we
Fru ay dedicate our Selves, our Souls, and our Bodies, to
ne, t Lively, Holy, and acceptable Sacrifices unto Thee:
the e t thy Love ſhewed unto us, conſtrain us to Love Thee
e de in, who firſt loved Us. Thou O Lord God, haſt
pour de us, and not we our Selves, thou haſt made us not
o co ſis, but Men and Women, yea, after thine own I-
h is e ; Thou didſt preſerve us in our Mothers womb;
thy Sp didſt Nouriſh us when we did hang upon the Breaſt,
ord, ou haſt ſtill in Mercy provided for us; and heaped up-
Sins u us many bleſſings, which others want and ſtand in
us eed of. O Lord, grant us a Right uſe of all thy
ſt Mercies, eſpecally for that thou haſt let us Live in ſuch
hou h happy Seaſon of thy Goſpel, in time of Peace and
e fear oſperity, wherein thou doſt by thy Word continu-

ally

ally call at the door of our Hearts, and laboureſt more u
Converſion. O Lord we can never ſufficiently admire thy, a
Goodneſs herein, and the rather, becauſe we have from
time to time walked ſo unworthy of thy Love. Forgi
us, O Lord, our unthankfulneſs herein, and let us n
walk as Children of the Light. Oh! it is too much Lo
that we have ſpent the time that is laſt paſt, according
the luſt of the Fleſh, give us Grace that we may ſpe
that ſhort time that yet remaineth, according to
Will. Set before our Eyes the ſhortneſs of our Lives, (t
day of Death is ſure in the end, unſure in the time) t
we may be fully prepared for that ſecond coming of
Saviour to Judgment. And now in the time of our p
ſperity, Lord teach us to think of the time of Adver
ty; and in the time of our Health, let us remember
time of Sickneſs, and the hour of Death, which ſhall co
upon all Fleſh. O let us be mindful of our latter end
let us number our days aright, that we may apply
Hearts unto Wiſdom, and ever mind that reckoning a
account which one day we muſt give unto The
Make us while we live here, to be humbly minded
wards our Brethren, that we be lowly in our Eyes, t
we get contented Hearts, pure Affections, chaſte Min
and wiſe Behaviour, and all other gifts of thine own S
rit, that may adorn us in thy ſight, and may add u
the credit of thy truth we profeſs.

And good Lord, we pray thee accept of our than
giving unto thy Majeſty for all thy Mercies and Bleſſin
from time to time beſtowed upon us for this life, and
a better. We praiſe thee for our Election, Vocation,
ſtification, Sanctification, continual Preſervation and
aſſurance thou haſt given us of a better life when this
ended; as alſo for all Temporal Bleſſings, Health, Weal
Peace and Proſperity, for thy Goodneſs extended
wards us for th[illegible]y paſt, that thou haſt gone in and
bef

ſt core us, and freed from many dangers of Soul and
re tly, and brought us with peace and comfort unto the
e fr innging of this night. Lord, watch over us by thy
orgirit and Preſence; give us a holy and ſanctified uſe of
as n reſt and ſleep, and fit us for the duties of the next
Lo; eſpecially, O Lord, fit us for that day which ſhall
ng ver give place to night. And grant us all good things
ſpe it thou in thy Wiſdom knoweſt more expedient to
to te than we to ask, even for Jeſus Chriſt's ſake:
,(th whom with thee, O Father, together, with thy
) tleſſed Spirit, we acknowledge to be due, and deſire to
of ce, all Honour, Praiſe, and Glory, both now and for
r per. *Amen.*

POST-

POST-SCRIPT

CHriſtian Reader, thou art here pr
ſented with the 36 Impreſſion
this *Great Aſſize*; if thou doſt reap a
benefit by it, as I hope many formerly ha
done, I pray thee give the praiſe to Go
from whom every good and perfect Gift procee
eth; *for God is a Spirit, and they that wo*
ſhip him, muſt worſhip him in Spirit *and Trut*
And for the better performance hereof th
maiſt, if thou pleaſeſt, by the bleſſing
God be aſſiſted in reading of the reſt of th
Authours Labours, Namely, *David's Repe*
tance, *David's Bleſſed Man*, *Noah's Dov*
Chriſt's Preparation to his own Death,
Chriſtians Task, *and The Chief Shepherd*
Moſes Prayer, or *An Expoſition* [illegible] *on t*
Ninetieth Pſalm, written by the ſam
Author.

Farewel.

FINIS.

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